

The
**SPIRIT OF
MISSIONS**

The Church in China Today and Tomorrow

By John W. Wood, D. C. L.

Executive Secretary of the Department of Missions, National Council

Religion in Our Higher Institutions of Learning

By the Rev. C. Leslie Glenn

**An Episcopal Visitation on One of Brazil's Great
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By the Right Rev. W. M. M. Thomas, D. D.



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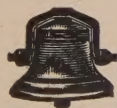
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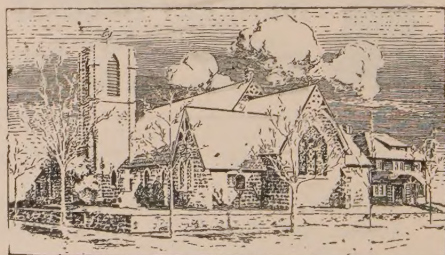
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JUNE, 1928

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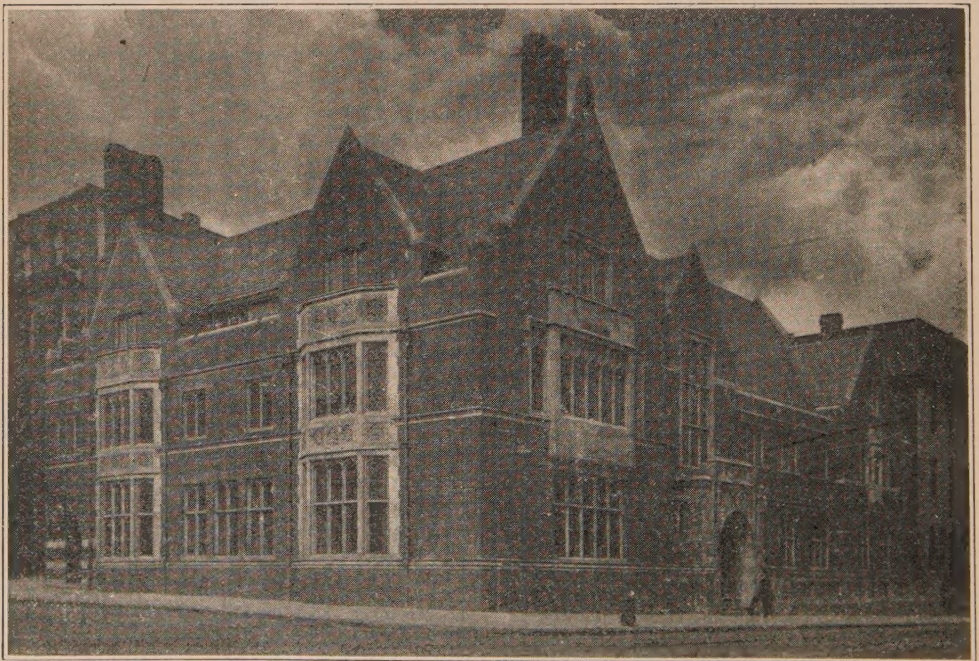
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Where There Is No Vision

Some aspects of a college world without effective religious leadership which should receive serious consideration from Church people

By the Rev. C. Leslie Glenn

*Secretary for College Work in the Department of Religious Education
of the National Council*

RELIGIOUS CONDITIONS IN THE American Colleges are more alarming than most people suspect. Visitors to our colleges see them at Commencement time when an inspiring religious service, or at least an invocation and a blessing, are part of the proper order of events; Bishops and prominent clergymen always can get a hearing and awaken student interest; parents whose sons and daughters return for the brief holidays do not find any particular difficulty in taking them to church on Sunday morning. College religion is sometimes judged by these occasions, and its more normal aspects never studied. Rumors do occasionally reach the outside world of a complete absence of church attendance, except

where it is compulsory, of a general lack of interest in the missionary enterprise, except in the less sophisticated colleges, and of an amazing idealism that scorns almost all forms of organized religion. In general, however, people are not alive to the seriousness of the problem.

It is dangerous to generalize because there are notable exceptions to everything that could be said, but certain facts stand out and certain results in the Church's life are clearly seen from the present college situation.

To begin with, conditions vary widely. One is apt to find, for example, a large college which has never heard of companionate marriage. In some parts of the South, church attendance is almost a habit. Here the Church seems to flourish

in a community that welcomes it, which is quite the opposite of the situation in the Northwest. There is in many places a conventional Christianity which never touches student morals at such points as cheating in examinations, fraternity politics and dirty athletics, as contrasted in other places with an intense moral earnestness that rather looks down on religion as being sentimental. A group of outstanding students writing a Christian Creed for Students left out all



THE REV. C. LESLIE GLENN

mention of the Church because they felt, as one of them put it, that "there was more of Christ's spirit in the Labor Movement than in the Church."

In contrast to this, another group of students said that they did not like to go to conferences of the Student Christian Movement, where all that was discussed was war and peace, industrial relations, and campus ethics, but preferred to attend Church conferences where they learned songs and had a good time and saw Bishops and other clergy in a more

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informal way. (This was said in all seriousness.) Students vary, as do people outside of college, depending upon their religious leadership.

The important fact is that there is no religious leadership in the colleges themselves, with few exceptions. Whatever may have been the religious impulses that led to the founding of the great Eastern colleges, they have long ceased to play any important part in the policy of the colleges. Faculties, for the most part, are apt to be anti-Christian in the field of psychology, sociology and philosophy. There is even at times a mild persecution, as for example, that of a Professor of Psychology who threatened with failure in his course any girl who cut his class to go to a Good Friday three-hour service. No girl cared especially about going to the service, and they regarded as rather silly the attempt to keep them away.

DISLOYALTY TO GOD

A girl writes to a friend: "In Sociology today, I wrote a page and a half of exactly what I do not believe! I gave in order the reasons why religion is a destructive factor in the advancement of moral standards: 1. It holds to ancient, traditional and outworn codes. 2. It excludes scientific enlightenment. 3. It forbids individual liberty. 4. It binds people together by emotional bonds which leave no place for reason. . . . For last week I got 91 for saying that religion is a glorified form of magic. Is this disloyal to God?"

This is an example of the anti-religious point of view that many students must memorize and on which they must pass examinations. There is nothing wrong with it, since it represents the sincere conviction of the professor, and the college is fearlessly open to all points of view. The solution is not to forbid this, to teach only the Christian point of view, and to return to obscurantist education. The solution is to give the Church a fair opportunity to present its answer to these questions. Students ought to face all the facts, and the difficulty today is, that the Christian facts and philosophy are not being presented along with those against them. Because the Church is not effectively rep-

resented on our college campuses, students do not have an opportunity to consider all of the facts of life. They are not being challenged by Christianity.

The tragedy of the present situation is that there are not enough men and women on our campuses who really are facing undergraduates with the implications of the Gospel. There is not enough sacrificial living which owes its motive to Christ, and students do not see what He means for them. "How shall they believe in Him of whom they have not heard?"

In our Church, there is an average of one full-time clergyman on the campuses for every 574 students. This means that each one is expected to reach twice as many people as the average parish priest, in a field which is more difficult, since people are not bound by family ties. There are twenty-six colleges having over 100 Church students in which no work at all is done.

OUTSTANDING MEN NEEDED

It should be said, in this connection that student work requires an outstanding man. No program or machinery or plant will make up for a man. It may be possible in a parish to work without inspiring leadership, but with students it cannot be done. They see things either black or white—there is no gray. A parish may survive a mediocre man, because its families are rooted in the soil, and there is a love for a Church that can outlive the incumbency of a rector, but this is not true in student work.

In student work, the Church is reduced to the essentials of the Gospel. The appeal must primarily be a religious one. The paraphernalia of the Church has no attraction, as the Church has learned at great expense. Dormitories are built and it is found that Episcopal students don't care anything more about living together than do red-haired students; recreational centers are built and it is found that Church students would just as soon play on the Y. M. C. A. pool table as on the Episcopal pool table; it is hoped that the erection of more beautiful church edifices will draw the students, and yet some of the oldest colleges in the East are sur-



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Men and women, consecrated personalities, are the one essential factor in student work. Whether as president of a college, as a professor, as rector of the local church, the quality of the life in contact with the students is the only thing that counts.

There is an inspiring group of such people in the Church's student work, but they are hopelessly in the minority. The religious condition in our colleges is a direct result of the smallness of this group and the failure of the Church to make possible a larger number of workers.

The full effect of the Church's lack of effort in the colleges is not yet seen. One hears on every side from Christian faculty members and from others in touch with the colleges, that the results will be more drastic than anyone can realize. The president of one of our Church Colleges says that the Episcopal Church today is being supported by men whose sons and grandsons don't care a snap of their fingers about it.

It may well be asked what will be the

attitude of the graduates of our women's colleges. The tone in them is more agnostic and more critical of religious institutions than it is in the men's colleges. Will the increased numbers of educated women mean that the higher proportion of women in the Church will be reduced? What of the great Teachers' Colleges all over the country out of which are coming the Public School teachers of the next generation?

One result which is already clear is the quality and quantity of candidates for the ministry. Only two of the Church Seminaries are full. Of the men in the Seminaries this year, only two-thirds have college degrees. Less than two-thirds were brought up in our Church. Less than four per cent of them went to Church Schools, and this is not the fault of the schools, but of the colleges to which their graduates go afterwards.

The slight influences of the religious work at the colleges in sending men into the ministry is shown by the fact that only fifteen per cent of them decided to enter the ministry while at college. In a day when nearly every man can go to college if he wants to, eighty-five per cent

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of the Church's ministry is thus being recruited from sources outside the colleges, because in the colleges there is no challenge to full-time Christian service.

Perhaps those students who lose their faith in college come back to the Church afterwards, but it is generally a long time afterwards, when their children are old enough to go to Church School and some one must bring them. Can the Church afford to wait until they return? Doesn't the Church need men between the ages of eighteen and thirty-five? It does not have many college men between those ages. The young college graduate, who is just beginning his business or professional career, is not the most active member of our home parishes. It is because the Church has lost him in college.

It is time that the Church stopped this

waste of young life. It is conceivable that it may some day be too late. The Church can not permanently go on with the enormous loss that occurs each year in the communicant list at the college age. It is a race with catastrophe.

It is time that Church people insisted that the Church minister to their sons and daughters at college. Working with students is not impossible. We need not be resigned to the loss of the majority of those who attend college. We may well hope to hold them if only we care enough to go with them.

The religious situation in our colleges is alarming today because we have not gone with them; because there is no challenge. Students don't hear the word that they are ready to respond to, the demand of the Master for their lives.

The Bishop Rowe Foundation Fund on the Last Lap

IT IS A PLEASURE to learn on my return to this country of the plans to complete the "Bishop Rowe Foundation". The total amount received to date is a little over \$91,000, so that only \$9,000 is needed to complete the amount originally aimed at, \$100,000.

Bishop Rowe's need for the income from such a fund as the "Foundation" is suggested by a letter that has just come from him:

"I doubt if even you have any idea of the bills that I have to meet that are not cared for by any appropriation, large as those appropriations may seem to be to some people. The trouble is they do not understand Alaska. They do not know the terrific cost of everything and how impossible it is for the members of the mission staff with their small salaries to do what otherwise they would gladly do. Repairs, special cases of need among the Indian people, travel, buildings—all sorts of things come crowding upon me. I realize with regret every day that I am not a gold mine and I am getting tired.

"Here is an illustration of what I mean. During my visit 'inside' last winter I ordained the Rev. L. M. Wanner to the priesthood and Mr. A. S. Fullerton to the diaconate at Fairbanks. I felt it necessary to take Archdeacon Kent with me from Cordova to Fairbanks. Fullerton had to travel 300 miles by dog team from Tanana to Fairbanks and 300 miles back again. All that meant expense for railroad, for dogs, food, roadhouses. So you see how it is. I do not have a mind free from burdens. Though I despair I am not discouraged. You will forgive me for unburdening myself on you."

We can all lend a hand in completing the Bishop Rowe Foundation. Let's do it now!

JOHN W. WOOD,
*Executive Secretary, Department of Missions
of the National Council.*

The Church in China Today and Tomorrow

The conclusions of the Commission to China were arrived at after conferences with Chinese and American missionaries lasting six weeks

By John W. Wood, D. C. L.

Executive Secretary of the Department of Missions, National Council

CHINA'S PROBLEMS ARE vast and varied. They cannot be adequately defined or discussed in a brief statement. The mission work of all communions is carried on amidst conditions impossible for the average Westerner to visualize or understand.

There has been no effective central government for years. No less than ten separate governments were in existence in December, 1927. Banditry and crimes of violence are widespread and frequent. China's patient and industrious millions see their homes robbed and often destroyed, their crops carried off or ruined, their business wrecked, their families broken up and their women folk shockingly mistreated. Often whole communities are wiped out with utmost cruelty. The soldiers who should be the protectors of the people are their greatest oppressors.

Civil leaders, if any can be found, are practically impotent. Military despots are in the saddle. Assurance given by civil authorities that property will be protected, or in cases where it has been occupied, will be restored, are ignored by the military.

Russian intrigue and influence have everywhere brought little but destruction and sorrow to the people. Russia's atheistic communism has sought to inflame the masses against all religion.

In the face of such conditions the wonder is that the Christian community in

China has been able to carry on at all. That it has carried on is convincing evidence of the reality of its faith and courage.

The withdrawal of the missionaries in the winter of 1927 from their stations in the interior did not stop parochial activities. Nowhere were Church services and

the sessions of the primary schools suspended except during the actual military occupation of the mission compounds. In many cases, even when the soldiers were in possession of the buildings, the Sunday services were carried on. The attendance has naturally fallen off. When it was dangerous for the civilian to appear

in the streets and worship had to be conducted behind barred doors, while anti-Christian demonstrations were staged in front of the churches, large congregations could not be expected.

The faith of many was tested and there were some defections. The loyalty of the great body of Chinese Christians has been remarkable. The Chinese clergy and other workers have remained at their posts and have not only faithfully shepherded their congregations but by their firmness and good sense have in many instances protected Church property and averted much damage.

In the neighborhood of Shanghai, where the foreign defense force seemed to offer a measure of protection, this might have been expected. Bishop Roots has

THE accompanying statement is based upon the report made to the Department of Missions and the National Council by the Commission to China, which consisted of the Right Rev. Louis C. Sanford, D. D., Bishop of San Joaquin, and Dr. John W. Wood, Secretary of the Department of Missions.

been able to remain continuously at Hankow and the encouragement of his presence was felt throughout the region. In the diocese of Anking, from which it was necessary to withdraw all foreigners, and even in the more remote parts, the fidelity of the Chinese staff, save in few instances, has been unshaken. Too much praise for their steadfastness cannot be given to them.

In spite of civil war and many economic disorders, the work of training men for the ministry goes steadily on. Twenty-three students are studying in Shanghai under the direction of the Rev. T. M. Tong, acting dean of the Central Theological School, which was situated at Nanking. The new buildings of this school were completed early in 1927 and have since been continuously occupied by soldiers. At the time of the Commission's visit, the compound was a military camp. Boys in ragged and dirty uniforms were quartered in the houses, appropriating for fuel such wood work as seemed to them superfluous, kindling their cooking fires in any convenient angle of the buildings and drilling on the neglected grounds. If this military occupation is not prolonged, the premises can be rehabilitated probably at a moderate cost, as the fabric does not seem to be seriously damaged. The buildings are adequate for immediate need and the grounds are sufficient for necessary expansion.

SELF SUPPORT URGED

The slow growth of self-support in the Chinese Church is a matter of concern both to the foreign missionaries and to the native Christians.

The 126 congregations in the dioceses of Shanghai, Hankow and Anking contain 17,467 baptized members of these congregations. Three in Shanghai and one in Hankow provide for the support of their clergy and running expenses.

It must not be forgotten that China as a whole is desperately poor. Great multitudes live on the margin of subsistence. The distress has been tremendously increased by the horrors of civil war and the present state of anarchy. While rival war-lords have been enriching themselves, the people have suffered without redress.

The financial ability of the country has been impaired. Nevertheless, poverty alone does not account for the material weakness of the Church. Our congregations are made up for the most part of people, the majority of whom are middle class from the Chinese point of view. There are many in the congregations who are very poor and some who are relatively well-to-do. Many of the Chinese congregations are giving consideration to the making of budgets. In some cases a modified form of the Every Member Canvass is being used, and the weekly envelope offering is a vogue. A necessity still exists for throwing larger responsibility for raising and dispensing local funds on the people, in the conviction that in no other way will the precepts of stewardship be so well illustrated and enforced.

UNQUE HASTE NOT JUDICIOUS

That one aim of mission work in China should be the creation of a self-directing as well as a self-supporting church may be taken for granted. But to turn over to people, not prepared to assume it, the control of property they have not paid for and the management of large enterprises they have not established, would be to undo the work of years and set back the conversion of China for generations. The best judgment of the Chinese themselves endorses this opinion. The Chinese agitation for control is confined to a few extremists whose enthusiasm outruns their judgment and who over-estimate their ability to administer trusts properly under the existing conditions in China.

In the local ecclesiastical concerns of each diocese of the Chung Hua Sheng Kung Hui and of the work supported by the gifts of the people in each diocese thereof, authority will naturally be exercised in the manner provided for in the constitution and canons of each diocese. The care of property, the administration of work, supported by gifts from the Church in the United States, the selection and appointment of missionaries and assignment to their tasks will naturally continue, for the present, as the joint responsibility of the Department of Missions and the Bishop of each diocese. As in the past, so in the future, effort will be di-



STUDENTS AND FACULTY OF ST. JOHN'S THEOLOGICAL SCHOOL, SHANGHAI, 1926
The Rev. John W. Nichols, D. D., Dean of the School, who sits in the center, has been doing effective work in China for twenty-six years

rected towards training Chinese clergy and lay people to assume increasing responsibilities.

The transfer from foreigner to Chinese, seemed to the Commission to be progressing normally. The question is not as acute in the Sheng Kung Hui as in other Chinese Churches. The reason is found in the nature of the Church itself. There is no sharp distinction made between church and mission as there is in other religious bodies. Clergy, whether Chinese or foreign, whether supported by Chinese funds or funds from abroad, are clergy of the Chung Hua Sheng Kung Hui and as such, equal members of the diocesan synods and subject to the same canonical provisions. The relationship between the Chinese Church and the foreign Churches which subsidize it, like the relation between the clergy and the congregations within the diocese, is cemented and interpreted by the office of the Bishop, who is, as he has always been, historically, the center both of administration and spiritual unity.

The most difficult question facing the

Church in China today is that of Christian education. There is a movement afoot to bring all schools, no matter how established or supported, under government control. Regulations issued by the numerous governments, general and provincial, call for the registration of private schools with the government, impose restrictions upon their teaching and administration, which in the opinion of many Chinese would destroy their Christian character and jeopardize the control of their property, and require certain teaching and observances that would convert them into agencies for political propaganda. This subject is so large that it is proposed to deal with it in a separate article.

Early in 1927 many mission schools maintained by a number of different communions in various parts of China, suspended operation. This was due to internal disorders created by a small proportion of the students who generally succeeded in terrorizing the whole student body. This should be clearly understood,

lest it be thought that the schools have been closed as a protest against government regulations. Many schools are still closed because there is no assurance that if reopened there would not be a repetition of disorders. Parents, alumni and students are asking for the reopening of our mission schools. There is reason to believe that plans now maturing for reopening in September, 1928, can, in most cases, be carried out.

Very few Christian institutions have registered under any of the numerous regulations. Inquiry from the China Christian Educational Association failed to secure exact figures.

MANY HOSPITALS CLOSED

It is distressing to find that as a result of military occupation or government interference, 130 of the 165 hospitals of all Communions in Central and Southern China have been closed, or are operating under temporary conditions that greatly reduce their service to suffering people. Of our six hospitals, three were closed. Those operating are St. Luke's and St. Elizabeth's in Shanghai and the Church General in Wuchang.

The medical department of St. John's University was the first medical school established in China. Its roll of graduates is a long one. Most of the graduates now living are engaged in important work either of an institutional or private character. The closing of the Yale Medical School in Changsha, because of the communist troubles in the fall, caused the students to come to Shanghai to complete their education. Modern medical education is of such a character that it is practically impossible for any one Communion to bear all the expense of a medical school. On the other hand great difficulty has been experienced in trying to organize a union medical school in Shanghai. On numerous occasions, St. John's University has manifested its willingness to take part in any well-considered union scheme that will insure the preservation of the gains that St. John's has made for the cause of medical education. For the present academic year, St. John's is helping to make the work of the medical school of the

Chung San University (a government institution) more effective by contributing the services of some of the St. John's teachers. This tentative arrangement is likely to continue for the next two years. It seems wise that no permanent alliance should be made with a government institution under present conditions.

The estimated value of land and buildings in the three dioceses in China aided by the Church in the United States, is approximately as follows: Shanghai, \$2,650,000; Anking, \$450,000; Hankow, \$1,100,000, making a total of \$4,200,000.

Great care has been exercised by the Bishops and their business advisers in administering this trust. Land is secured by property deeds and buildings are adequately covered by insurance against fire. It is impossible to insure against the seizure and abuse of property by the military.

Since September 1, 1926, much of the Church's property in China has been damaged as the result of warfare between contending armies, or from military occupation, from attacks by communists, and from looting by soldiers or by local people. It is impossible to secure an exact statement of losses until American members of the mission staff are able to return to all the stations and determine what damage has been done.

COST OF REPLACEMENT

There are some cases where the cost of replacement is likely to be heavy. In the diocese of Shanghai the greatest damage has been done in Nanking, at the Central Theological School, and in Yangchow, at the Mahan School compound.

In the Diocese of Hankow the greatest damage has been done in Wuchang at St. Joseph's School compound, an institution established and maintained by the Chinese, and Simakow, a small city on the Han River where the Church property has been entirely destroyed by fire as a result of communist agitation. Huntington School in Ichang and the two foreign residences in Shasi are reported badly damaged.

In the Diocese of Anking the greatest damage has been done in Anking City, at

THE CHURCH IN CHINA TODAY AND TOMORROW

the large compound containing St. James' Hospital, schools for boys and girls and mission residences, and in Kiukiang at St. John's School.

A number of the American members of the mission staff have suffered partial or complete loss of personal belongings and household effects. In some instances this has been due to outbursts of violence such as the Nanking incident in March, 1927. In other cases it has been due to the wanton destruction by soldiers after taking possession of houses missionaries had been obliged to vacate. In other instances it has been due to looting by the local population after the departure of missionaries. The Bishops have taken steps to record with the United States consuls, at their request, statements of losses suffered by individuals as well as by the American Church Mission. No one can tell whether official compensation will ever be made.

A SERIOUS SITUATION

Meanwhile some of the members of the mission staff are faced by a serious predicament. Those who hope to return to their stations have not the household equipment to enable them to re-establish their homes. Those who do not plan to return to China are in a similar position in this country. The question was raised whether the Church in the United States might reasonably consider that those who had lost personal effects as a result of the disturbances in China were in the same position as the missionaries in Japan who lost their personal and household effects in the earthquake and fire in September, 1923. In the latter case the Church partially compensated them.

As the Commission studied past and present conditions in the Church in China it thanked God and took courage for the future. The Church has been wisely and solidly established. It is ecclesiastically independent. It is caring for some of its local concerns. It is growing gradually in strength and the sense of responsibility to maintain and spread the faith by which it lives. It has still a long way to go before it will realize the ideals of those, both Chinese and foreigners, who have given their best to its guidance and welfare.

Few would dare to predict what the

immediate future may have in store for China's people. They are feeling the impact of new and sometimes vicious ideas and practices. National customs and convictions are being shaken. China needs the constructive power of the Gospel.

The question is asked by some today: "Would you advise young American men and women, desiring to invest their lives wisely for the welfare of others, to give favorable consideration to China as a field of service?"

Our answer is emphatically "Yes". China needs now, and will need for a long time, the highest gifts of heart and mind that the Christian Church of the West can supply, through her choicest men and women.

It was the Gospel of the Living Christ that saved the Western World from ignorance and barbarism. Only the Gospel of the Living Christ can save China in this time of unsettlement, uncertainty and suffering. As the Bishops of the Chung Hua Sheng Kung Hui said in their pastoral letter of November, 1927: "There are encouragements which in our opinion far outweigh the pain and sorrow of the disappointments and loss. We are convinced that the victory of the Gospel of Jesus Christ is already assured in China, and that its claim is being established to be the one force which can unify and bring peace and salvation to this great country."

CHINA'S ONE HOPE

That Gospel must be revealed in Christ-like lives. It must be told over and over again in church and chapel and preaching hall. It must be taught in our schools and exemplified in our hospitals.

Yes, "the one hope for China is Christ, and when other teachings have failed, the oppressed and starving people of this land will surely turn their longing eyes to Him."

May the Church in the United States show the courage and faith of the ambassadors for Christ she has sent to China. May she enter into their plans and their hopes and join in their prayers and their sacrifices. Then she will share with her Lord in the victory that will surely be His.

THE SPIRIT OF MISSIONS



RUINS OF THE LABORERS' REFORM UNION WORKSHOP, TOKYO

Mr. Sugiura is seen in the center of the debris. He said, "There was a moment when I was at a loss as to what to do, but God helped me"



NEW WORKSHOP OF THE LABORERS' REFORM UNION, TOKYO

The new building at Higashi Nakano which is partly completed and where part of the work is already being carried on, thanks to friends who came to the rescue

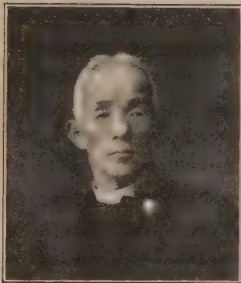
Help Comes to a Friend of the Poor

Fire destroys the property of the Laborers' Reform Union of Tokyo, but good friends come to the rescue with offers of money and land

By the Rev. Yoshimichi Sugiura

Founder of the Laborers' Reform Union of Tokyo

MY WORK FOR THE poor, the Laborers' Reform Union, is divided into two parts. One for the people in the slums in Honjo District where we have a chapel, a dormitory for the homeless and a restaurant that provides cheap food for the people in its vicinity. The other is situated at the opposite end of the city, near Shin-



THE REV. YOSHIMICHI
SUGIURA

juku Station, where, in a rented house, we have been carrying on the work of manufacturing shoes, with Mr. M. Nakamura, a famous ex-criminal convert, as manager. Its purpose is to give jobs to ex-criminals, cripples and other poor people, who have lost their means of livelihood. The work grew slowly but satisfactorily.

In the morning of November 25, last year, however there occurred a most trying event. It was a fire, which broke out next door. We lost all our tools and machines and most of our goods and materials. The damage amounted to \$9,000. That is not a small sum for us, and we had fire insurance of only \$5,000.

But our extremity was the beginning of God's work. The first person He sent to us was Mr. K. Ikeda, a Buddhist merchant, who lived in this vicinity. He had long known Mr. Nakamura in business and was an admirer of the fine character of this ex-criminal Christian. Now when

he saw our situation in this crisis, he brought a large sum of money to lend us and handed it to Mr. Nakamura to purchase the necessary machines, tools and materials at once. At the same time he arranged his own house so as to share with us rooms large enough for carrying our work on temporarily. He asked me also to unite in our work hereafter with the hope to become a Christian.

The next person, who appeared seemingly by chance, was Mr. I. Nishivama, a non-Christian, a large landowner near Higashi Nakano Station. We had picked up an acquaintance with him but recently. He had come to Mr. Nakamura to ask his kind help for his own business the morning of the fire, but this unexpected state of things soon converted him into one of our advisers, and he proposed to let us use any part of his land that remained with no house on it for our future work, with no payment for the lease.

Then, by chance again, came our friend, Mr. J. Imaizumi, who is an agent of the Fire Insurance Department of the Mitsubishi Company and through whom we had made our contact with that firm, a few months ago. He was much surprised to see our condition and went away with the kind promise that he would manage to have the firm pay the money to us as fast as possible.

The fire broke out at 3 a. m., and all these difficult problems were completely settled before 3 p. m. on the same day! Was it a miracle or a dream? I thank God that He is always with us.

Harvesting Three Crops in Florida

A faithful layman and his wife have devoted
their lives to work among fisher folk and
laborers in turpentine camps in the South

By the Right Rev. Frank A. Juhan, D. D.

Bishop of Florida

ON THE NORTHWEST COAST of Florida is a shallow peninsula, washed on its outer side by the Gulf of Mexico and on



FLORIDA FISHERMEN

the inside by two deeply indented bays, Choctawhatchee and St. Andrew's, which almost make it into an island. This peninsula is an unusual strip of rural territory. In most sections "rural" means

"agricultural", but in this field almost the only ploughing done is of the waves, almost the only harvest is from the woods, and almost the only crops for which the people look are fish and turpentine.

Of the life of fishermen much has been written. Of its uncertainty, both as to catch and price of product, the same is true here as elsewhere. When the mullet are running everyone hopes for big things. Before the mullet, mackerel come in great abundance, and a little later snapper fishing occupies them. Boats are gone for two or three days and when a big catch is made the whole village rejoices. In the season each captain has a crew and the congregations at the schoolhouse are overflowing with young men, when they are not out after the fish or sleeping before getting ready to start at three in the morning, for most of the services are in the evening. When all is said and done it is a hard and uncertain life and takes

real men to stand it. But many love it and would not change for any other.

Turpentine may be said to be one of the oldest industries of the South, dating back to the time the whites first came here. Turpentine camps can be seen all through Northwest Florida. A "turpentine road" is the local name for what would be called in other places a "cow-path". The workers in this industry dwell in the depths of the "piney woods" and go out each morning to scrape the trees and empty the cans that have collected the sap. They are paid by the barrels they deliver to the still where the turpentine and rosin are separated.

These camps are not exactly centers of population. Their people are usually about equally divided between white and colored, there being about a half dozen families of each. But they too are God's children and must be ministered to. In many cases the number of literates is not large, and the parents are not as zealous that their children may have advantages as some might wish. Yet they are devout and respond splendidly to what little "preaching" they have a chance to attend. Mostly, to our shame it must be confessed, that this has been by such "evangelists" as are sent out by the Mormons, Holy Rollers and Adventists. In many of these camps there are no religious services of any kind, and our Church is trying to minister to them.

Our Church is working on this peninsula from two centers: Destin at one end and Panama City at the other. They

HARVESTING THREE CROPS IN FLORIDA



A GROUP OF FISHERMEN ON THE FLORIDA COAST

The life of the fisherman is a strenuous one. Boats are gone for two or three days, and when a big catch is made the whole village rejoices

are about sixty miles apart by air line, but one hundred and sixty by a good road. At Destin lives our layreader, Mr. Clement E. Taylor. It is to Mr. and Mrs. Taylor that most of the credit should be given for what has been done. For about eighteen years this devoted couple have labored in the field holding services and ministering to the people in every possible way. From Destin to Santa Rosa is about twenty-five miles owing to the twists and turns in the road. Yet for years they have made this trip once a month, sometimes by boat, sometimes by buggy or automobile, but most frequently on foot.

On his last trip Mr. Taylor, who is sixty years young, had the misfortune to strike a wet day. But nothing daunted he waded out. The entire journey was made in water which varied from ankle depth to over his waist. As it took him ten hours to make the trip and he was made sick by exposure, he has made the resolution not to try it again, but to leave Santa Rosa to the clergyman at Panama City, the Rev. R. F. Blackford.

These two people have done their work with wholehearted self-forgetfulness. For

years they were the only Episcopalians in the field, but they kept on. At first on their homestead, then at Santa Rosa, and now at Destin. At Santa Rosa at one time quite a number of Church people moved in. Others were confirmed and a mission was organized. Later most of the people moved away. At Destin recently the first confirmation class was held when six were confirmed. They expect soon to have another class, after which they hope to organize a congregation.

Through the work of these two the Church has become known to the entire peninsula and although the numbers are not large, many have been led closer to God through their ministrations. They give and give both of self and means until there is nothing left to give, then they pray for the wherewithal to give more.

While, as has been said above, this section is tremendously rural, it is not agricultural. Several farming pioneers, however, have recently come in and farms have been started. At one such, the Seminole Plantation, an experiment is being made in coöperative farming. The com-

THE SPIRIT OF MISSIONS

pany sells land and for considerations develops it in oranges, grapes and blueberries. For this purpose a village in appearance like a mill village has been built for the operatives. With about four hundred people living thus close together and yet close to the soil there are splendid opportunities for the Church. They have no resident pastor of any denomination. Their only religious services have been by what is termed "irregulars", i. e. Adventists, Holiness preachers, etc. Though we have no communicants here, services, on request, are being held on a Sunday afternoon when there are no other services of any kind. The response has been good, between forty and fifty turning out as a rule.

Another work that has just been opened nearby is at Cook. Here for a number of years no services of any kind had been held. Recently one of our Panama City laymen, who lives in the neighborhood was approached on the subject

of starting a Union Sunday school by the country people thereabouts, the nearest religious school being fifteen miles away. He helped them organize, and in a place where most of the town dwellers considered there were no people—certainly there was no house in sight of the school building used—forty odd children and adults are now assembling every Sunday afternoon. About six miles away another community, Calloway, caught the vision and also started a Sunday School of about the same size. The two now have a healthy and friendly rivalry. Several ministers of various denominations have visited them, and recently Mr. Blackford was asked to hold services for them regularly on a week night. An organ was greatly needed for these services and a box social was arranged. This was well advertised and the country people came to it from a radius of thirty miles. Enough was realized to buy the second-hand organ in sight and a little over.

Revival of an Old Craft

FOURTEEN YEARS AGO a little one-room school, perched on a lonely mountain side, among the thick woods, was crowded with barefooted youngsters.

Today, near the site of that little wooden house, a large stone building, containing four equipped school rooms, auditorium and library, accommodates two hundred children. A teachers' residence adjoins, with room for four.

At this mission in the diocese of South-western Virginia, whose activities have been and continue to be chiefly along educational, religious, medical and social lines, the latest development is hand-weaving. This revival of an old craft, characteristic of the mountain regions since colonial days, is now done under modern auspices.

A teacher, trained at Berea College, Kentucky, well known for its high standards of manual work, is excellently qualified for her task. Equipped with three

hand-shuttle looms made at Berea, on its perfected model, she herself weaves most deftly, and each day teaches those who are "carrying on" diligently under her instruction. She also inspects the work done in neighboring homes, where similar looms are at work under her supervision.

A specialty is being made of the highest grade of hand-woven rugs of simple design and gay colors, washable, serviceable and artistic. Fine linens, in luncheon sets and guest towels, blue and white table runners, cushion covers and other articles of hand-woven work, that will wash and wear for a life time, are also being made, but ample time must be allowed on all orders. A sewing machine is much needed for use in putting the weaving together and for other work. It need not be new if in good condition. Those interested should address Miss Ora Harrison, St. John's-in-the-Mountains, Endicott, Virginia.

Bishop Anderson to be Convention Preacher

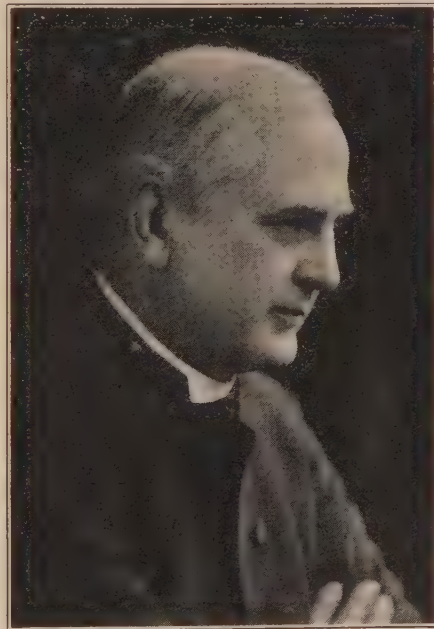
Next October he will be the spokesman of twenty million members of the Anglican Communion in all parts of the world

TO BE SELECTED AS the preacher at the opening service of General Convention is regarded as one of the highest honors that can be conferred by our Church. At the preliminary Convention in 1786, William White of Pennsylvania, that great saint and leader of the infant Church who was for forty years its Presiding Bishop, was the preacher. From that time down a long line of distinguished men have filled the office. Since 1792 they have all been Bishops of our Church with three exceptions: at the thirty-first, forty-second and forty-third Conventions, in 1874, 1907 and 1910, the Lord Bishops of Lichfield, London and Salisbury, England, were the guest preachers. Bishop Anderson of Chicago has been chosen as the preacher for the forty-ninth Convention in Washington next October.

The occasion is an inspiring one. The great gathering of Bishops and clergy, the vast congregation, the massed choirs—all combine to give a dignified setting to the central figure in the pulpit. No one who was privileged to hear the impassioned eloquence of Bishop Brent at the Conven-

tion in Detroit during the World War, or the stirring plea for social justice uttered by the venerable Bishop Lines at Portland, will soon forget the experience.

Charles Palmerston Anderson has long been an outstanding figure in the Church. He is a native of Ontario, Canada, where his early ministry was served. He came to the United States in 1891 as rector of Grace Church, Oak Park, a suburb of Chicago, and in 1900 was elected coadjutor to Bishop McLaren, becoming Bishop of Chicago on the death of the latter in 1905. He is particularly identified with the movement for Christian unity and has always had a large vision. As far back as 1907 he



THE RIGHT. REV. CHARLES PALMERSTON
ANDERSON, D.D.
Bishop of Chicago

asked General Convention to make a survey of the whole Church, an idea which grew into the Nation-Wide Campaign.

For twenty-three years Bishop Anderson has presided over his diocese with a sound judgment and dignity, and with devotion to the ideals and teachings of his Church. He is a born orator and a man of commanding presence. These qualifications ensure a Convention preacher worthy of his great predecessors.

Girls School in Liberia a Beacon Light

The Julia C. Emery Hall perpetuates the name
of one whose light has shone into far corners
of the earth so that many call her blessed

By Elizabeth M. Moort

Principal of the Julia C. Emery Hall, Bromley, Liberia

I HAVE BEEN ASKED to write about the Girls' School at Bromley, Liberia. In 1904 I came to help in the work at Clay Ashland and found in a small house a number of girls who, later, would form the nucleus for a larger work which Bishop Ferguson was then contemplating. I found enough to do, the number of girls increasing meanwhile to forty-three and the small house we were in was stretched to its limit to accommodate us all. It was with great delight, therefore, that we heard that ground had been broken for the Julia C. Emery Hall on the St. Paul River. Our delight knew no bounds when we were bid to the laying of the cornerstone and marched around the foundation singing *The Church's One Foundation*. On that cornerstone is engraved the name of Julia C. Emery and underneath the words: "Train up a child in the way he should go; and when he is old, he will not depart from it", with the date "November 17th, 1905".

Afterwards, and it seemed a long time, we watched anxiously the progress of the building and it was not until December 8th, 1909 that we were invited to the dedication of the Hall. Our relief can easily be imagined when we saw the completion of this fine new building and knew that we were to be invited to occupy it. A selected number from the forty-three girls formed the choir for the new chapel and were trained by Miss Dodge from Mills College, California, who was with us then. The choir sang for the first time at the dedication of St. Agnes' Chapel

and the new Julia C. Emery Hall.

On the 23rd of December we removed to our new home, well pleased with the munificence of our Christmas gift. The public in general rejoiced with us and many were glad of the opportunity to become patrons of the school, so that, at the opening of the first term here, in February, 1910, there was an enrollment of ninety-six pupils.

Bishop Ferguson's care and solicitude for the success of the school was untiring. The question of support for the increasing number of pupils was a serious one, but how well the exigencies of each situation were met and disposed of is best shown by the fact that, during the time up to the date of the Bishop's death, August 2nd, 1916, there was an average yearly enrollment of seventy-three pupils, half of them native and half Liberian girls. During the intervening years more than five hundred girls have enjoyed the privileges of this school. Of this number eighty-six have been baptized and seventy-eight confirmed. The Bible and Prayer Book have an important part in the lessons taught, and stories with pictures are used to impress truths on the young mind.

The course of school work is elementary, the seventh grade being the highest taught. Physical and industrial training form a part of the course, as the girls perform all the work of the house, and the cleaning, laundry work and cooking is considerable. Dumb-bells and wand drills with marches have a place in the

GIRLS' SCHOOL IN LIBERIA A BEACON LIGHT



THE JULIA C. EMERY HALL AT BROMLEY, LIBERIA

More than five hundred girls both Liberian and natives from the interior have been trained in this school under its devoted principal, Mrs. Elizabeth M. Moort

course, as well as sewing and fancy work.

Chapel services are conducted as regularly as possible, the chaplain coming from Clay Ashland for that purpose. Morning, mid-day and evening prayers are conducted by the principal in the schoolroom.

Twice the school has been visited by an epidemic of measles and once with whooping cough. These diseases, while not proving very serious in themselves caused us much care and anxiety. These experiences have shown us the necessity of an infirmary which, we hope will one day be added to our work. Such an institution would not only insure an intelligent means of caring for pupils and sick in the neighborhood, but would furnish excellent training for girls as nurses, who would become important factors among their own people.

The kindness of the ladies of the various Auxiliaries in America has enabled us all these years to provide clothing for the girls for whom no other provision was made. Through this large-hearted gen-

erosity we have been able to make and keep the children presentable. Many parents are able to provide for their own children. Together, with the gifts of clothing, bedding, etc., there was always a thoughtful regard for the pleasure of the children in the form of books and toys.

I cannot recount all the blessings which have come to us here without bringing to mind the late Miss Julia C. Emery, in whose name this Hall stands today. Miss Emery was keenly interested in all that pertained to our success, and that interest was shown in her letters of cheer and encouragement. Her name is known to many here and is seen over the door of the Hall like a beacon light.

It is with a spirit of thankfulness to God that we have watched some girls from heathen homes, and others, grasp firmly the teachings given them and through this medium develop into Christian womanhood. Of course, there are failures and disappointments but God, with His sure promises has never failed us and we believe He is still with us.

Business Man Champions Mission Hospital

- Shanghai Municipal Council hears eloquent plea of business man and quadruples its grant to increase the efficiency of our St. Luke's

AT THE ANNUAL MEETING of the rate-payers of the International Settlement, Shanghai, on April 18, the Municipal Council was instructed by a unanimous vote to increase its appropriation for the support of St. Luke's Hospital from 5000 *taels* (about \$3,500 gold) to 20,000 *taels* (about \$14,000 gold) a year. The action was all the more significant because it required an amendment to and an increase in the annual budget as presented by the officers of the Shanghai Municipal Council. The reasons for this action were stated by a British business man and indicate the high esteem in which the hospital and our doctors and nurses who serve there so effectively, are held.

Here is Mr. R. Calder Marshall's plea:

"It may appear strange that I, who have the honor of serving on the Economy Committee, should propose an amendment to the budget which, if adopted as I hope it will be, will increase the expenditure of the Council by *Taels* 15,000. I know that the budget has been carefully framed and that all items considered unnecessary have been rigidly excluded and would not suggest any increase in the grant to St. Luke's Hospital were I not convinced that efficiency is but another name for economy and that the maximum efficiency of St. Luke's Hospital cannot be attained unless further funds are available for carrying on the work, work we all know to be necessary.

"The foreign staff is paid by the Mission Board, but for the working expenses, with the exception of Mex. \$7,400 supplied annually by the Board, the hospital is very largely dependent upon local contributions from Chinese and foreign sources. Any income derived from voluntary contributions naturally cannot be relied upon and fluctuates considerably. Last year foreign contributions dropped

\$2,000 and Chinese contributions were reduced by \$4,000 due to abnormal conditions.

"Wherever possible, the hospital makes a small charge to patients but 25 per cent or more of the in-patients are too poor to pay anything and as the remaining 75 per cent of the in-patients pay 50 cents a day, while the cost of upkeep is Mex. \$1.60 per day, you will readily see that a considerable sum is needed to make up the difference.

"Statistics are wearisome but the following are, I think, illuminating. In 1927 there were: 2,683 in-patients, 81,000 out-patients, 4,690 accidents, 454 poison cases.

"Of the in-patients 27 per cent were charity patients and paid nothing.

"Contributions from Chinese firms and individuals amounted to \$2,750, while the Shanghai Municipal Council grant was *Taels* 5,000.

"As against this, the total expenditure was \$99,270.

"St. Luke's Hospital has cut its cloth to fit its purse and has not incurred more expenses than it could meet, but the lack of adequate funds is impairing its efficiency. It cannot possibly take care of all the work that is coming to it. Serious cases have had to be turned away because there was no vacant place in the hospital."

About two years ago, St. Luke's Hospital received an unconditioned gift of \$140,000 under the will of the late Mr. Lester of Shanghai. This amount has been set aside as the beginning of a fund for the building of a new hospital. Plans were formulated some years ago. A new site has been purchased with funds secured in China. It only remains now for the Church in the United States to provide \$500,000. Part of this is included in the General Church Program for the present triennium.



MAIN BUILDING OF PATTERSON SCHOOL, LEGERWOOD, NORTH CAROLINA •
The writer of this article says, "It is located in a dream valley" but it does most practical work for mountain boys of the surrounding country

A Practical School Which Deserves Aid

Patterson School at Legerwood in Western North Carolina makes good farmers as well as good scholars out of its mountain boys

By Fred G. Mahler

[Mr. Mahler is a prominent Churchman of North Carolina who has watched the growth of the school with interest for many years.—Ed.]

LOCATED IN A DREAM valley in the foothills of the Blue Ridge in Western North Carolina, the Patterson School, an institution which seeks to impart practical as well as strictly classroom instruction to mountain boys, is interesting in more than one way.

Chief among these, of course, is what is taught to the boys—and how. True to the vision and desire of the man who made it possible agriculture bulks large in the curriculum. No boy can attend the Patterson School, even for a year, without learning a good deal about farm life, and that by actual contact. To

bring this about tasks are assigned the boys, and changed at regular intervals, so that all in each age group will have shared the same work during that school term. This ranges all the way from taking the cows to and from the meadows, serving as waiters in the dining room, helping in the kitchen, and the like, for the smaller boys; to taking care of the dairy—five-thirty, morning and afternoon, winter and summer—use of the farm machinery in plowing, planting, cultivating, harvesting, threshing, the driving of teams and loading them, the constant care of the horses, mules and cat-

THE SPIRIT OF MISSIONS

tle, the handling of the tractors, and so on, for the older boys.

Running along with this instruction, and keeping step with it, is the teaching given in the classrooms. This partakes of the nature of those costly schools where instruction is individualized as much as possible. A real, earnest effort is made in the school room to study the characteristics of each boy, and by thus learning his aptitudes encouraging him to apply himself sincerely to his books.

A DIFFERENT ATMOSPHERE

Secondly, there is the orderliness and decorum prevailing over the more than two square miles of area covered by the school properties. True, not much more than a fourth of this is in open fields, yet throughout this large estate there is a cleanness of language and general restraint, not only by the students, but by the working men. No matter how far out of sight of the school buildings one may be he never hears or sees boisterous conduct. No gates or walls surround the Patterson School, yet one is made quickly aware that he has entered into a different atmosphere when he comes into its borders.

Thirdly, there is the location. Here Nature has conspired to aid the work of man in a particularly engaging and benignant way. On an eminence, commanding a charming outlook over field and meadow, stand the school buildings. Closing in the skyline to the south are thickly wooded, beautifully contoured hills. To the rear of the buildings rise other well forested but somewhat craggy eminences. The school lands run back to the top of this range.

Fourth, there is the plan and purpose of the school. In spite of the great educational progress the State has made in these latter years, little more than a beginning has been made on the immense problem of affording anything like an adequate education for the young people

of the rural districts. Around the Patterson School the public schools commence their session in July and end it in December. There is a blank for six months. Until recently it was even worse. The Constitution of 1868 provided for a minimum of four months, and this was the maximum in most of the counties of the State. The average country child barely learned to read, write and cipher a little, and then went to work.

This deplorable state of affairs deeply touched the kindly heart of Mr. Samuel Legerwood Patterson, and he made up his mind that if he could do nothing else for the worthy but very poor white boys of Western North Carolina he could at least leave his splendid estate to the Episcopal Church for their help and advancement. In this he was heartily seconded by his devoted wife.

That the Church has entered right well into the noble plan of the founder is amply attested by what one sees at the school today. But even though generously endowed as it was and is with lands and forests, the institution has not experienced calm sailing. Rather has it felt more than one storm since it was opened.

OUTSIDE HELP NECESSARY

The farm supplied most of the boys' food requirements, but outside help was necessary if clothing, school equipment, and the pay of teachers was to be provided for. Then there was the renovating of the old mansion to make quarters for the boys, the erection of a home for the principal and much else. In the years that have followed since 1909 many other troubles have come.

Yet in the face of what seemed at times almost insuperable handicaps the school has kept steadily on its course, chiefly by reason of the personality of the man who has been the guiding head and hand of the institution for the last fourteen years. Earnestness, simplicity, firmness, kindness, thoroughness, combined with unde-



SOME OF THE OLDER BOYS AT PATTERSON SCHOOL

Agriculture bulks large in the curriculum. The boys learn the use of farm machinery, the care of animals, the handling of tractors, in addition to the academic courses

viating interest in the work of the school—an interest that has never flagged for a moment since he assumed its direction—is exemplified in the principal, the Rev. Hugh A. Dobbin, minister, teacher and farmer, and ranking well in all.

When Mr. Dobbin came to the school in 1913 it was struggling along with about a dozen boys and insufficient quarters even for these. Resolutely he set to work to enlarge the school's scope, and put it on a firmer footing. Discouragements have come upon him more than once, but he has never turned back. The institution as it stands today is really to a large extent the result of his labors.

Impressed with the devotion and sincerity he was showing in carrying on the school, a devout communicant of the Church, an elderly lady whose home is not far from the institution, donated a liberal sum in memory of her husband to be used for the erection of a modern dormitory. This amount, united with the untiring efforts of the principal to raise the remainder, brought about the erection

of the Gard Memorial building. If this building had not been erected the school would certainly have closed its doors when the old Palmyra mansion house was burned in the spring of 1924. But it was there, and the school did keep on.

Hardly had the embers cooled at Palmyra, before Mr. Dobbin started a building on its site that would embody to the fullest the requirements of a school building and dormitory for boys. That building is already in use though funds are lacking to finish the inside of it. But we hope the funds will come so that the building may be finished before many months—it could not be otherwise with such a man as the school has for its head.

Seven years ago a boy of twelve entered the school. There, except for brief visits, he has remained continuously, only leaving last September to enter the freshman class of one of the State's large colleges. So well did he meet the requirements of the examining board at Lenoir that the official in charge remarked to Mr. Dobbin: "I didn't know you did such

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MOUNTAIN HOME NEAR PATTERSON SCHOOL, LEGERWOOD
This man and woman have raised a large family in this small, dark, one-and-a-half room cabin, situated on land owned by Patterson School

thorough work in preparing boys for college at the Patterson School." There has been more than one instance like this.

The Patterson School is not strictly speaking a charitable institution. That is, there must be a small sum provided for the pupil's living expenses. That sum is unusually small, indeed. As for the tuition, the pupil meets this by work outside of school hours. This does not mean that the principal will not extend aid to particularly deserving and needy boys occasionally. In fact, he has taken quite a few into the school who were absolutely penniless, and cared for and instructed them—often at his own expense—until help came for them, or opportunity arose where they could be put in places that would enable them to earn something for themselves. If the school were not so grievously hampered by lack of funds many more worthy but needy boys could be taken care of.

There has not been a day since the present principal took charge of the Patterson School that the institution has been free from the burden of heavy debt. The constant, unceasing expenses of the school, which are but partly met by the income, are a source of continuous anxiety

to the principal. No man wants to extend the scope and size of the school more than he, but like a man bound he has to go forward step by step.

The school never really closes, for though it is usual for about half of the boys to go away for the summer months, sometimes there are as many working on the farm in the summer as were enrolled in the winter. This was the case last summer when some forty boys remained at the school to work, for it was their only refuge. Employment for young men in the region about the school has been difficult for some time. Nevertheless, Mr. Dobbin took care of them, though, paying nothing, they were naturally maintained at a loss to the school.

Much more could be said of the great work going on at the Patterson School for the intellectual, moral and religious advancement of the mountain boys, who, it must be remembered, are of the purest Anglo-Saxon blood on the continent. But it is sufficient to say that not one of the many institutions of learning under the care of the Episcopal Church throughout the country is more worthy of generous support than this sentinel of enlightenment in the North Carolina highlands.



A REMODELED KITCHEN IN ONE OF OUR NEW RECTORIES
From left to right are a sink, a laundry tub, a table, and a cupboard. It takes about half the time that was formerly needed to do the work in this kitchen

Disarming Beelzebub in a Japanese Kitchen

Our missionary in Otsu, Kyoto, discovers
 a practical way of lightening the burdens
 of the uncomplaining Marthas of his flock

By the Rev. Percy A. Smith

For sixteen years a missionary in the district of Kyoto, Japan

EVEN A MISSIONARY OUGHT to give the devil his due, so I would not like to make the direct accusation that his Satanic Majesty, or even one of his subordinates, actually spent any considerable time devising ways and means for making a Japanese kitchen as inconvenient as possible in order to torture the poor women who work in them, and to prevent the wives of Japanese clergymen from helping their husbands. And yet after all it seems hardly possible that any human beings could ever have been their inventor.

Now many of my readers have heard of, and some have seen, the exquisite Japanese parlor, and no words of mine

could ever do justice to its artistic and delightful simplicity. But the back of the home is another place. So, just for a change, I am going to take these readers on a visit to one of these places and give them an actual description of a kitchen in one of the older rectories in the District of Kyoto.

The one we have chosen is of the genuine style of Beelzebub I, so everyone will have to stand a moment near the door till his eyes become accustomed to the semi-darkness of the place. Now we are ready!

You see the room is about twelve by eighteen feet, with a platform about nine

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feet square raised in one corner, about one foot above the level of the floor. This part is covered with straw mats, like those in the parlor but much more worn and ragged from hard use. The rest of the floor is covered with more or less flat stones set two inches or so apart, in cement, the level of the cement being about one inch lower than the top of the stones, an arrangement warranted to produce tired feet in a very short time unless the person wears clogs of wood. At the end opposite the raised floor there is a small window, and beside it is the brick cook stove, smoky and black. On the raised floor is a small cupboard, a very small one, and not far from it is a small wooden sink, about one and one-half feet above the lower floor and therefore six inches above the higher one. The pump is about seven or eight feet or more from the sink.

What's that? Someone wants to know where the kitchen table is? The wife answers for herself, "There isn't any."

"But how do you do your work?"

"Well—sometimes I use the sink, or sometimes I stand on the lower level and put a tray on the higher floor, or sometimes I sit on this higher floor. But then if I want anything I have to stand up to go and get it, and if it is on the lower level, I have to take off my sandals and slip on my clogs, all of which is a nuisance."

"But isn't it too dark to see well in here?"

"It is not so bad as it was before we had the window put in. I leave the door open in summer and in the winter, too, when it is not too cold."

"But isn't it hard not to have a table and to have to carry water so far and to step up and down so many times a day?"

"Why—ah—hmmm—I hadn't thought about it. All Japanese kitchens are like this. Some are worse, for they have only dirt floors where this is cement and stone. I get along all right. I can't see very well over there opposite the window, but

—well, I don't like to make any complaint."

A conversation very much like this set the writer to thinking, and when a rec-tory in Kyoto had to be fixed over, he called a "three power conference" of the rector, his wife and himself to consider ways and means of disarming Beelzebub in the kitchen. This latter gentleman was not called to the conference; he appeared later with the carpenter, but he was not at the meeting at which decisions were made.

The wife caught the idea and a car-penter was called. Yes, he would do it. It was all a fool foreign notion that would never work, but if the fools wanted it that way it was all one to him. A couple of days later came a frantic call on the 'phone. "Come quick! we are having trouble with the carpenter." Everything else was dropped and a rush made for the scene of action. Evidently Friend Beelzebub had been there trying to defend his rights, for the wife was volubly indignant and the carpenter sullen. He had blankly refused to put in a floor over the whole kitchen, his reason being that no one ever had had such a thing in a kitchen before and it would not do. It took fifteen minutes to get him round again to where he agreed to do as told.

A few days later there was another call. This time it was the sink. The orders were to connect the laundry tubs and the sink with the drain that ran to the sewer. The carpenter considered such connections as entirely unnecessary; the ground sloped toward the drain and the water would find its way there without any pipes or tile. Besides, it was under the floor and no one would ever see it anyhow! (He did not venture to say that no one would ever smell it!) This time a threat of no pay brought him round and the work was finished. Everything was all there, the table, the cupboard, sink, laundry tub, and metal garbage can. The only flaw

DISARMING BEELZEBUB IN A JAPANESE KITCHEN



A JAPANESE KITCHEN OF THE OLD TYPE

It was too dark and inaccessible to get a full picture of this "Chamber of Horrors", but this will help to give some idea of its dinginess and discomfort

was that the sink was a little too low.

Since then other kitchens of the same style have been discovered, some of them with special features such as a place where the wife had to stand in water, in her clogs of course, all the time she was preparing meals. No wonder she was sick with a heavy cold for three weeks one winter! Another woman had to do most of her work out under the long eaves of the place as the kitchen was too dark to even see across. Another had to filter the water used in the kitchen and carry it some eighty feet from the pump. And so "*ad Beelzebubum*".

Some may ask why it was that things have been left this way. The only answer is that no one thought much about it. The wives, who were the ones most interested, would not complain, for they are patient souls who do not like to grumble, and their husbands thought that if their wives did not complain it was not up to them to do it. The missionaries did not know much about it.

They left things to the Japanese. Now we all realize that much can be done and work has been going on ever since that first place was remodelled. The wives have caught the idea and now there is no need to go into any long arguments with them. To date, nine kitchens have been done over and others only await sufficient funds to be done in their turn.

This may seem queer mission work, but it *is* real mission work just the same. These wives are often almost as efficient as their husbands and this releases them for real work of the Mary kind for the Master and ties them down less to the Martha part of their job. One such kitchen is the show place of the city where it is located and has been written up in the papers, and another has been the model for several houses. One priest writes that his wife could hardly sleep for joy the night after she received her kitchen table (it cost \$7.50). So we are going on as fast as funds permit, and we wish they would be a good deal quicker about the permission, too!

Social Service Conference Meets

Representatives from almost every part of the country discuss many phases of social work at eighth annual meeting in Memphis, May 2-6

MEETING SOUTH OF Washington for the first time, and in the central part of the country, at Memphis, Tennessee, the eighth National Conference on Social Service of the Episcopal Church, May 2nd to 6th, drew representatives from twenty-seven dioceses, including points as far apart as South Florida, Dallas, Minnesota, Massachusetts. The conference had most comfortable headquarters and meeting place in the Elks' Club Hotel. Eighty-two were registered. Visitors from the National Conference of Social Work, meeting at the same time, increased the number to more than two hundred at some of the sessions. In the necessary absence of Bishop Gailor and Bishop Maxon, Dean Noe of St. Mary's Cathedral, and the Rev. Dr. C. F. Blaisdell of Calvary Church, where the early services were held, welcomed the conference to Memphis.

The first sessions included the statement of the Executive Secretary, the Rev. C. N. Lathrop, for the year, and brief reports from many of the dioceses and districts which have social service organization. A picture of what social service means in terms of activity may be obtained from queries which had been sent to the dioceses as a basis for their reports.

They were asked to say what is being planned in regard to: Education, relief, welfare legislation, study of, support of, or pastoral care in institutions, immigration, Church Mission of Help, rural work, industrial work, or social hygiene.

Their achievements are classified as follows: Parish committees, discussion groups, conferences, use of literature, use of diocesan paper, reading courses, cooperation with religious bodies, with secular agencies, budget increased, a file of interested individuals, study of institutions, of moving pictures, guild of social workers, social hygiene, jail work.

Their obstacles include: Uninterested clergy ("plenty", answers one diocese), uninformed clergy, faulty social service commission because of preoccupation, remoteness, indifference, etc., inadequate budget, no budget, no secretary, great distances to cover, brief tenures of clergy, reactionaries.

The specific replies and instances called forth by these questions reveal some most appealing needs for social service, as well as some gratifying results.

There was a conference luncheon each day, with addresses by Mr. Sherman C. Kingsley, president of the National Conference of Social Work, the Rev. James H. George, city missionary in St. Louis, and Dr. Hastings H. Hart of the Russell Sage Foundation. Dr. Hart has been working for fifty years to improve conditions in jails and to interest the indifferent public in those conditions. He told the conference something of the most flagrant evils, and the worst obstacles to their removal, chief among the latter being the lack of a sense of responsibility on the part of ordinary every-day people toward their own local jail, conspicuous among the "negligences and ignorances" of many otherwise good citizens. To the county jail and city lockup, as distinguished from convict prisons, state and government prisons, penitentiaries and reformatories, go all the first offenders, young people, even innocent witnesses detained until the time of trial, herded in together with old offenders. The local jail is the actual breeding place of crime; no other one cause is known to be so effective. Demoralizing conditions, brutality of old criminals toward newcomers, and a feeling of being utterly forsaken by everybody, contribute to a breaking down just when building up is most needed. The practical suggestion to any group of people is to acquaint themselves with lo-

SOCIAL SERVICE CONFERENCE



TWO PROMINENT LEADERS IN SOCIAL SERVICE IN OUR CHURCH
The Rev. Charles N. Lathrop, Executive Secretary in the Department of Christian Social Service of the National Council, and Mrs. John M. Glenn, President of the Church Mission of Help

cal conditions, and, without attempting to deal with the whole body of prisoners, keep track at least of the newcomers, especially the young people, and do what can be done for them and for their families. The Social Service Department has a pamphlet of simple suggestions for jail work.

At lunch on Friday the Conference listened with delight to a quintet of Negro singers from the Piney Woods School, Mississippi, introduced by the head of the school, Mr. Lawrence Jones, a Churchman who went from Ohio to Mississippi some years ago, armed with a letter to Bishop Bratton, and has since built up an industrial school of 350 boys and girls.

The rural worker was the subject considered at the luncheon on Saturday, under the auspices of the Church Mission of Help. Lists of pertinent questions were distributed to the tables, to be considered and reported upon at the close of the luncheon. Mr. Walter Pettit of the New York School of Social Work presided, and the discussion was led by Miss Mary E. Lucas, field secretary of the

American Association for Organizing Family Social Work. Bishop Green was present and told briefly of the adventure he had just had in a rural community in Mississippi where an annual community revival has been held for the past three or four years. After the Methodists, Baptists and others had each had charge of the event, this was "Episcopal year", with the Bishop as revivalist. He preached every evening for a week in the Baptist church, and every morning in the courthouse. He improved the occasion to deliver some downright educational material, with results beyond his expectation, and reports his conviction that the Episcopal Church has a boundless opportunity to get below religious controversies and above religious entanglements and provide sound principles of right thinking and right living to which there would be a deep and hearty response on the part of the people.

Three papers having to do with methods of social service were those by the Rev. Hiram R. Bennett, Williamsport, Pa., who told of activities in a town where

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there are five parishes; the Rev. Dr. Percy G. Kammerer, Trinity Church, Pittsburgh, who discussed social service in a down-town parish; and Canon Nelson of Louisville, who told of some experiences, and their underlying principles, in the use of parish discussion groups, discussing social questions as a means to social action and to awaken the socially indifferent. The papers are to be printed in the conference proceedings.

The apparently not very deep subject of *The Church and Social Work* proved a source of long and interesting discussion, involving the nature and function of the Church, the proper sphere, much debated, of social work, the manifold definitions of social service. Dr. Frank J. Bruno, of the Department of Social Work, Washington University, St. Louis, maintaining that social work could and should be done without the Church, claimed for the Church a distinctive task of its own, "which it will probably lose if it fusses about trying to hold on to functions which can be done equally well by someone else. . . . Social work can be done without the Church. . . . Religion cannot be developed except as the Church assumes the responsibility for doing so." The Rev. Pryor M. Grant of New York emphasized the fact that a Churchman doing social work *is* the Church at work. "Social work is part of the strategy of the Kingdom of God. Social workers are officers in the army. . . . The personal equipment of the social worker is the crucial issue." These two papers should be read in full when printed.

At last year's conference it became apparent that a discussion of the nature of *sin*, especially in its relation to social work, might clear the air of a number of confusing ideas. The Rev. Norman B. Nash of the Cambridge Theological School with a paper on this subject opened a vigorous discussion which continued for more than an hour. His paper also should be read in full. A condensation of it would be too inadequate. His conclusion reads:

"Explain it as you will, there is a grim continuity of evil down through the ages . . . Reformulations have their value,

but they do not remove the sorry facts. In the face of them, is there any source of hope more fundamental than the ancient belief in the power not ourselves that makes for righteousness? In this day of disillusionment and 'tired radicals', of suicidal nationalism and the conflict of counselors, many of us find firm ground under our feet and enduring power for our work only in confidence in the Living God. We can labor and hope for the conquest of sin in ourselves and in our world because we know Him whom we have believed."

On Saturday afternoon the visitors were invited to tea at the home of Mrs. Brinkley Snowden, Tennessee diocesan president of the Church Mission of Help.

Bishop Casady, chaplain of the conference, had a service Saturday night and the early celebration on Sunday, and preached at the later service on Sunday, which closed the conference. These three services were held in the Cathedral, and the Cathedral parish also served breakfast on Sunday morning. The Bishop in his sermon said that in dealing with human need we meet three great enemies, hate, greed, and fear; our Lord brings us three gifts, fellowship in Him, a sense of stewardship, and courage, based on love, faith, and hope.

Conference officers for the ensuing year are the Rev. Charles N. Lathrop, who continues as president, the Rev. C. B. K. Weed of New Orleans and the Rev. Dr. H. H. Lumpkin of Madison, Wisconsin, first and second vice-presidents, and the Rev. Hiram R. Bennett, Williamsport, Pa., secretary.

The Church Conference meetings were held in the afternoons, and in the mornings and evenings the National Conference of Social Work held its sessions. At its opening meeting, after the mayor's greeting and the president's address, the speaker of the evening was a well known Churchwoman, Mrs. John M. Glenn, who received a tremendous ovation. The big conference had more than a hundred groups and classes in the twelve great divisions of this, its fifty-fifth annual meeting, with a registration of more than two thousand.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



DR. LATHROP SEES THE MEMPHIS JAIL FROM THE INSIDE

Sheriff Will Knight personally showed the Executive Secretary of the Department through the building during the recent Conference on Christian Social Service



INDOOR BASEBALL TEAM AT ALL SAINTS' SCHOOL, BONTOC

*By means of our schools for boys and girls in the Mountain Province of the Philippines,
a fine generation of young people has grown up in the community*



GIRLS OF ST. MARY'S SCHOOL, SAGADA, PHILIPPINE ISLANDS

*Taken on their festival day December 7, 1927, when they were wearing the new blue
uniforms made for them by the Woman's Auxiliary of the Manila Cathedral*



—Copyright Henry Müller, Washington, D. C.

DELEGATION WHICH INVITED PRESIDENT COOLIDGE TO GENERAL CONVENTION

Left to right: front, the Rev. D. W. Curran, Rear Admiral Cary T. Grayson, U. S. N., Bishop Freeman and Mr. Hugh T. Nelson. Rear, the Rev. Robert Johnston and the Rev. Henry R. Freeman



ST. MARGARET'S CONVENT, PORT AU PRINCE, HAITI

At the request of Bishop Carson the sisters of St. Margaret are helping him in Haiti. The Convent was opened with a service of blessing on March 7th of this year



ABOVE: DELEGATES TO THE RECENT SOCIAL SERVICE CONFERENCE, MEMPHIS, TENN. BELOW
*At Memphis there were representatives from every part of the country except the Pacific Coast,
 including Texas, Colorado, Florida, Virginia, Rhode Island, Massachusetts,
 and most of the nearer states*



IR AND CONGREGATION OF THE CHAPEL OF THE TRANSFIGURATION, PHILADELPHIA, PA.

This is a student church with a student vestry. The rector is the Rev. John E. Hart, Ph.D.

Mr. William A. Lippincott, Jr., is chairman of the layman's committee. A community center for the neighborhood is maintained in the basement



CHAPLAIN AND CHOIR OF FORT VALLEY HIGH AND INDUSTRIAL SCHOOL, GEORGIA

This is one of the chain of schools under the American Church Institute for Negroes, which is doing so much for the higher and industrial education of the race



ST. PAUL'S, FARRELL, PA., IN THE HEART OF THE STEEL REGIONS

The Rev. Sisto Noce has just presented thirty-five Slovaks and Italians, mostly men who were received into the congregation. Fifteen others were confirmed



ITINERANT MENDER OF PORCELAIN IN CHINA

He is riveting a broken bowl for a missionary. This man uses great care and patience, sometimes putting scores of little rivets into one article for a very small charge



MAKING TILES OUT OF MUD FROM PADDY FIELDS IN CHINA

The tiles are made in wooden circular moulds, four in each. After drying in the sun and baking, they are split down four thin lines, making four curved tiles



OUR LAY READER AND FAMILY AT PRAIA GRANDE, BRAZIL
On a recent trip through the state of Santa Catherina, Bishop Thomas met a fine congregation in the home of this lay reader, where all the services are held



A CONFIRMATION IN THE OPEN AIR ON THE UPLANDS OF BRAZIL
The candidate stands at the right of Bishop Thomas. He was not able to be present at the services which were held later at Praia Grande during the Bishop's recent trip



BISHOP THOMAS AND THE REV. W. L. RIBBLE OFF FOR A TRIP
On a tour of one of the mountain regions of southern Brazil. They are ready to start from Cerrito where they had baptisms and addresses

On One of Brazil's Great Plateaus

Bishop Thomas and two companions make a three weeks' trip in the saddle to carry the Sacraments of the Church to faithful members

By the Right Rev. W. M. M. Thomas, D. D.

Bishop in charge of Southern Brazil

WE HAVE JUST REACHED the top of *Morro Agudo* (the "steep ascent"). Looking back one views the immense green valley just crossed, and ahead the forests that invite inspection and rest and the beginning of an article for *THE SPIRIT OF MISSIONS*. We dismount and sit on our *pellegos* (sheepskins) while we wait for our companions, a family of Church folk from Cedro who are accompanying us to Praia Grande on a three days' ride.

Yesterday we—which means Archdeacon Cabral, the Rev. W. Leigh Ribble and myself—crossed the River Camisas and pitched our little tent on its banks. Each of us fixed his own bed, first the

cape cover and the *carona* (the saddle skirts), and the saddle itself for a pillow. On these go the two or three sheepskins, for mattress and comfort and a fine night's rest. We slept to the music of the roaring torrent, deep and wide, of the cataract just behind our tent.

We are on a two weeks' tour of one of the plateau *municípios* or counties of the state, 3,000 feet above sea level, visiting some of the stations of the missionary Archdeacon Cabral, preaching, teaching, baptizing, confirming, marrying, and celebrating the Holy Communion.

From Porto Alegre one goes by train to Taquara at the foot of the plateau and thence by auto-bus up such a mountain



TRAVELING COMPANIONS FOR THREE DAYS
The little girl rode all the way and fell off her horse only once

road as would seem quite impassable.

From Sao Francisco we rode for eleven days, each day over rolling hills of beautiful pasture land which recall "the cattle upon a thousand hills". Starting out by easy stages we traveled from three to five hours each morning until the last day, by which time we had become toughened enough to stay in the saddle for ten hours or more. We reached the edge of the *serra* again some seventy miles north of the point where we had ascended. The descent is into another state. It was a wonderful descent. We had traveled 150 miles where green and rolling hills had been our constant horizon. Of a sudden one comes to the plateau's edge where he beholds the spurs and ridges of the *Serra do Mar*, and at the bottom, the low plains, dotted with lakes and bounded by the mountain range, extending to the white sands of the ocean beach some thirty miles beyond.

The descent is a winding, zig-zag path of stone, rock and mud, a veritable stairway of irregular blocks of stone, of every

size and slant as nature has put them there. Our little mules stepped gingerly, and easily found footing, whether on slanting rocks or at the bottom of deep mud-holes.

The Church's work in this whole town is the result of the faith and devotion of one man, Senor J. Francisco Baptista dos Santos. The father of fourteen children, he has brought them up as Christian men and women. He traveled far to get the Rev. Americo Cabral to baptize his children. That was a quarter of a century ago. He has moved from place to place, but he has always taken his religion and his love for the Church with him, and what is quite as significant, he has always left some of it behind in the hearts of his own children and neighbors.

Therefore groups of good Church folk were gathered together to greet us at the villages of Sao Francisco de Paula, the county seat, which gives its name to the whole district; at Cerrito, where two were baptized; at Casinhas, where two more were baptized and twenty-six communed and where this group has built a small frame church; at Lageado, where in the humble home of one of Senor Baptista's daughters, a faithful group communed; at Cedro, where in the home of another daughter, four were baptized and five confirmed and where some forty persons spent the night; at camp en route, where at an early morning hour, I confirmed a young man, a *tropiero*, who was driving his pack-mules and because of this trip was missing our visit; at Praia Grande, where I confirmed two couples and a daughter of each, and where the Archdeacon baptized five children and where our layreader lives with his family of ten children; at Sombrio, and Lage, a day's journey still further on into the state of Santa Catharina, where lives the old patriarch, still zealous in extending the Kingdom of God.

We had traversed two sides of a

ON ONE OF BRAZIL'S GREAT PLATEAUS



READY TO CAMP FOR THE NIGHT IN THE MOUNTAIN COUNTRY

The smaller tent was for the Bishop, the Archdeacon and Mr. Ribble. The larger one for their traveling companions

big triangle, the first side was four days long, the second, three. We were now to travel along the base for two days of steady riding. After a day of over seven hours in the saddle, just as it was getting dark, we drew up to a lovely country home, to the agreeable sound of music, hymns sung by those within. Three days before, our tent had been pitched on the banks of the Camisas River. In the morning, after a glorious dip in the swiftly running waters, I was using the blue sky for a looking glass and taking my morning's shave. From a nearby inn there came two women to interrupt my toilet. One of them implored me to stop on our way back at her daughter's home to baptize a number of babies and give the Church's blessing to the union of her daughter and son-in-law, who five years before, had been married by the civil law only. The appeal was a strong one and made by a Church woman, a mother of twelve, who lives off the beaten road.

So we drew up at nightfall in front of her daughter's home, welcomed by the strains of a familiar hymn. The archdeacon had taken cold and was so hoarse

that he could not talk at all; Mr. Ribble had never read the Baptismal Service in Portuguese, so after dinner I baptized six children, preached to an audience of some fifty persons and invoked the Church's blessing on the union of our good host and hostess.

The seed, planted in the full assurance of a rich harvest for the Lord, the sweet hospitality accorded us, the joy of the importuning mother, and the satisfaction of the newly married couple and of the mothers of the babies baptized, all this rewarded us for our detour.

Before eight the next morning we were off again for a ten hours' ride. Another Sunday service and Confirmation in the Church of the Divine Blessing, and we were ready to go down the rocky road we had come up sixteen days before. We went down 3,000 feet to the hot and sultry summer of the lowlands.

We had been browned by the wind and sun and invigorated by the tonic air of the table land, rejoicing for what we had seen of evidences of Christian faith and more than pleased that we had made our contribution towards the extension and upbuilding of the Kingdom of God.

Pioneers of the Church in China

X. Archdeacon Louis Byrde of Hunan, who was obedient to the Heavenly Vision and spent his life in the Master's service

This is the tenth article in a series on the pioneers of the Church in China, originally prepared under the direction of the Bishops of the various dioceses for use in a study-class of the Women's Missionary Service League of China. For the opportunity of publishing them in English we are indebted to Mrs. F. L. H. Pott, wife of the President of St. John's University, Shanghai, and Mrs. A. A. Gilman, wife of the Bishop Suffragan of Hankow.

WHEN A BOY IN England Louis Byrde was foremost in nearly all his school's activities. He was a good athlete and also a good scholar, gaining a much coveted scholarship to the University of Cambridge. But before his schooldays were over he had heard the Divine Call and henceforth his cares and studies were all bent one way, and he gladly de-



NORTH GATE STREET,
KWEILIN

voted his splendid body and mind to his Saviour's service. He became one of the pioneers of the Student Volunteer Missionary Union in England and was its first travelling secretary. After taking an Honors degree in Mathematics he studied Theology and in 1893 was ordained and became assistant priest in a London parish.

It was his wish to become a missionary to China as soon as possible, but his health failed and it was necessary for him to spend some years in a mild climate, so he went to Hawaii. In that country he did much good work among the Chinese as well as among the English-speaking people and his joy was great when, in 1898, his health was so fully restored that he was able to make definite arrangements for work in China. After his marriage with a lady likeminded with himself he sailed from England in the autumn of

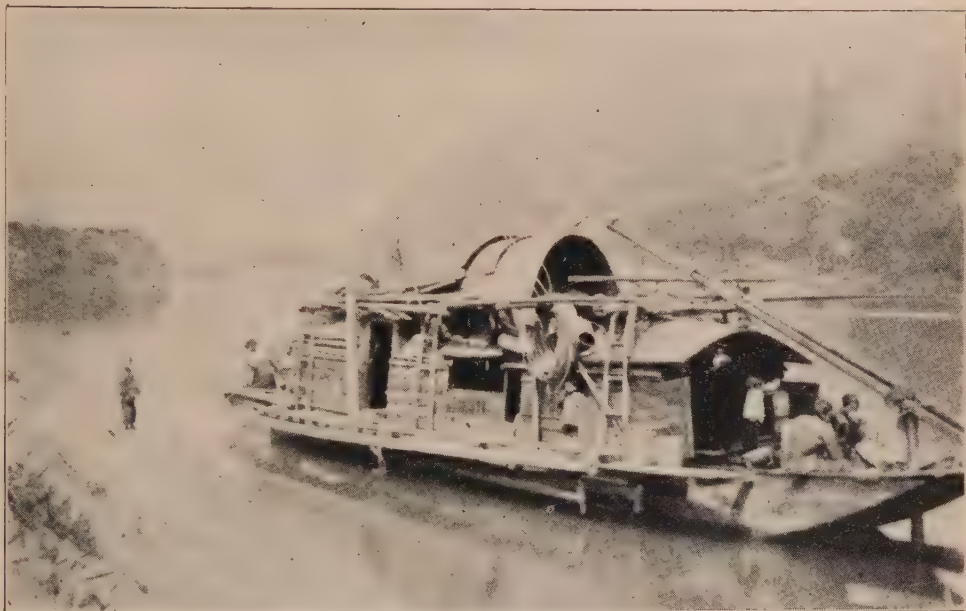
1898, and on arrival in Hongkong went forward immediately towards Kweilin where he had been appointed to extend the work of the diocese of Victoria.

As he was the first missionary to live in Kweilin permanently he met many difficulties and perils. At the beginning it was necessary for him and his bride to live on a house boat, owing to the opposition of the people whenever they attempted to secure a residence ashore. But by prayerful patience and loving ministrations to their physical needs in the way of simple medical work, this was in part worn down and they succeeded in renting a small house. Even then heavy stones often came crashing through the roof, but gradually a few people were won to a hearing of the Message.

The first convert to be baptized was a Mohammedan, whom Mr. Byrde had employed as language teacher. He became the first evangelist and the first catechist, and is now [1925] the senior Chinese priest of the diocese. The work was beginning to show signs of progress when suddenly the Boxer troubles broke out, and Mr. and Mrs. Byrde had to leave Kweilin secretly at a few hours' notice. A hurried journey down river was effected in a boat full of evil-smelling hides. After a year they returned with two new English missionaries and began work in Yungchow in the Province of Hunan, which is in many respects the most flourishing station of the diocese.

The work of the Mission was now well advanced, and yet it was still in connection with the diocese of Victoria, from which it was so far removed that it had

PIONEERS OF THE CHURCH IN CHINA



HOUSE BOAT ON THE KWEI RIVER NEAR KWEILIN

Archdeacon Byrde and Mrs. Byrde at first lived on a house boat because, owing to the opposition of the people, they were not able to rent a house

never been visited by the Bishop. Mr. Byrde had constantly brought this great lack to the notice of the Church authorities and as a result the separate diocese of Kwangsi-Hunan was formed in 1909, Dr. Banister, Archdeacon of Hongkong, becoming its first Bishop.

Soon the widespread character of the work made it difficult for the Bishop to superintend the whole of it, and he appointed Mr. Byrde Archdeacon of Kwangsi to superintend the southern half of the scattered diocese.

When the Chung Hua Sheng Kung Hui was inaugurated the Archdeacon rendered invaluable help. In this matter was the vision of the Archdeacon fulfilled, for it was the great purpose of all his work to make the Church in China really an indigenous Church.

Throughout the greater part of the Archdeacon's life in China it was necessary for him to be separated from his family, owing to their ill health. But this was a sacrifice cheerfully borne both by the Archdeacon and Mrs. Byrde, for both were determined to allow nothing to hinder his obedience to the heavenly vision.

So he was alone when the end came. In December, 1917, he died in Yungchow after a painful illness. His last hours were devoted to the land he had lived for and for which he really died, and almost his last conscious moments were spent in bidding farewell one by one to his Chinese friends and fellow workers.

His zeal is still a real force in the diocese of which he was the actual founder. The growth of the Chinese membership of the Church has been marked and there are now 800 communicants. The Chinese contributions also have steadily increased and in 1923 amounted to \$3,000. In each main station there are now Higher and Lower Primary Schools and at Yungchow there are Middle Schools for both boys and girls. In this same city there is a Biblewoman's Training School which now has ten students.

There are many difficulties with which the present workers have to contend, much lawlessness and political unrest, but in these there is great help in the memory of the Archdeacon's patient perseverance and obedience to the heavenly vision in circumstances almost as trying.

A Bishop of the Prairies and Sand Hills

The Right Rev. George Allen Beecher, D. D.,
whose picture we give this month, is one of
the foremost citizens of Western Nebraska

IT IS TRUE that he was born in Illinois in 1868, but Bishop Beecher has spent his entire ministry, and nearly his whole life, in Nebraska. He graduated from the University of Nebraska in 1888, and after a sojourn of three years at the Philadelphia Divinity School returned to that state in 1891 to serve as deacon and priest under Bishop Anson R. Graves in the district then known as "The Platte".

General Convention has given the district many names. First called "The Platte," a little bit of Wyoming was added to it in 1898 and it was named "Laramie"; in 1907 the little bit of Wyoming was taken off and it was renamed "Kearney," after the famous old military post. In 1910 Bishop Graves of Kearney resigned and Bishop Beecher was consecrated for Western Nebraska. It includes two-thirds of the state with an area of about 55,000 square miles and is purely an agricultural country, with no large cities.

EARLY HARDSHIPS

Whether as deacon, priest or Bishop, whether working in a district called The Platte, Laramie, Kearney or Western Nebraska, Bishop Beecher has closely identified himself with the life of the people. In the early days he used to go on horseback or in a light wagon, alone or with Bishop Graves, over the prairies and through the sandhills, visiting the scattered dwellers in sod houses or holding services in the schoolhouses of small communities. When night overtook him on the prairie he would camp out under the stars, rolled up in his blanket. The Bishop tells of one occasion when, awakened by his faithful dog, he found that he had made his bed in the midst of a colony of prairie dogs with their attendant rattlesnakes.

When young Beecher began his ministry, Western Nebraska was practically an

unexplored field of vast areas of untilled prairie land. Except on the railroad houses were few and far between. Long trips had to be made through choking dust under burning sun to meet a few isolated people. Sometimes there was not even a schoolhouse and services were held in a ranch house. On his tenth anniversary as a missionary Bishop, a friend wrote, "A complete history of the work and experience of Bishop Beecher would read like a volume of fiction, strange and wonderful. . . . Due to his persistent and heroic efforts he succeeded in overcoming the unwarranted prejudices which existed in the minds of many Western people against the Church."

THE FRUIT OF TOIL

At the present time there are thirty-seven church buildings, sixteen rectories and eleven parish houses or rooms built and equipped for that purpose. A fine Cathedral is being built at Hastings.

One of the industries of Western Nebraska is the raising of sugar beets in which a number of Japanese are employed. They have formed an Americanization Society and have for a leader a young Japanese who was educated in our Mission in Tokyo. Bishop Beecher has taken much interest in the welfare of these people and they have shown their appreciation by asking if they may furnish one of the pillars for the new Cathedral.

As a public-minded citizen Bishop Beecher is one of the best known men in the district. He is interested in every good work, is a member of the American Child Labor Commission and chairman of the Social Service Commission of the Province of the Northwest. It has been said of him that he is personally acquainted with someone in every town and village of Western Nebraska, and he is loved and trusted by all.

The Late Emily C. Tillotson

Through her death the Woman's Auxiliary of the National Council loses an educational leader of marked ability and a well-loved friend

By Grace Lindley

Executive Secretary of the Woman's Auxiliary

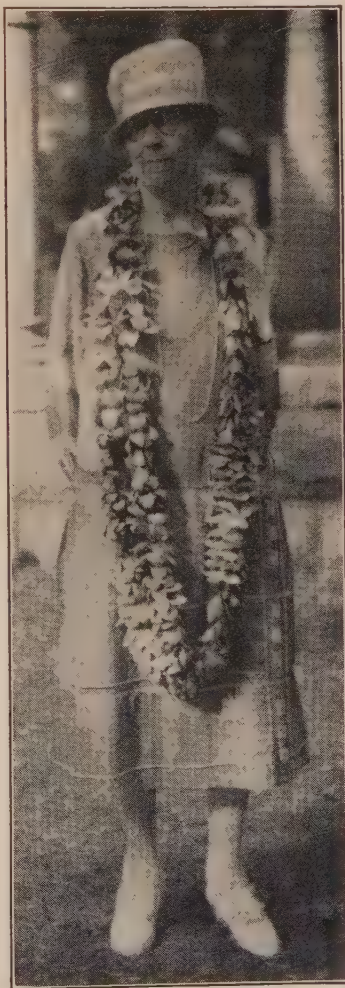
THE MESSAGES COMING to headquarters make her fellow-workers realize how well loved Emily Tillotson has been. That realization brings satisfaction but no surprise. Those who have worked closest with her know best how much she deserved that love. It is not possible to say here all one wants to say, but as a word of comfort we want to speak of a few special characteristics, and we choose the words charm and thoroughness, progressiveness and courage, to partly, only partly, sum up the personality we have loved.

No one who ever saw Miss Tillotson will fail to appreciate the first. Her gracious charm marked all her contacts; we used to tell her laughingly that she had the best manners of all the women secretaries, but the manners were the outward sign of her deep interest in persons, and she was charming to everyone because she cared for everyone. And because that caring was not surface deep only, all that she did she did thoroughly, leaving nothing at loose ends, but patiently following everything through; if it were service for others, taking

infinite pains to complete that service; if it were research, following the subject through to the last point; if it were questions of policy, thinking them through.

This brings us naturally to the third characteristic, for that thinking was on broad lines since she was thoroughly progressive. One dares not go fully into many delightful personal memories, for they crowd too overwhelmingly, but just one may creep in. When we came out from the opening service of the General Convention in Portland in 1922, her joy in Bishop Lines' sermon found expression in her happy exclamation, "You don't *have* to grow conservative as you grow older!" Only a little before her illness, she spoke of her plans and policies for the educational work, and her fellow workers know how forward-looking they were.

Perhaps among the characteristics named, modesty should have been included, unless we realize that it was part of her charm. She did her work so quietly that she was the last person to realize what that work has meant to the Auxiliary, and



EMILY C. TILLOTSON

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through the Auxiliary to the Church. Her first official position was Educational Secretary of the Woman's Auxiliary of Southern Ohio, but even while she held that office her ability was recognized beyond the borders of the one diocese, and her help asked and given in other places. She led one of the normal study classes at the Triennial in New York in 1913, and was one of the trainers of stewards in preparation for "The World in Chicago" in that same year.

When we looked for some one who could take over the educational work, we were most fortunate in securing Miss Tillotson, and I cannot adequately express what I believe the Church owes to her. She has been one of our foremost missionary educationists, keeping up not only with the general standard, but seeing further and planning for the future in a remarkable way. Besides her own work for women her influence led to the adoption of the discussion method in the Field Department. No one individual can take exclusive credit for the spread of that method taught by Dr. Sailer of the Presbyterian Board, but probably Miss Tillotson did more than any one other person to teach it throughout the Church.

For the ten months when I was visiting the mission fields in the East, Miss Tillotson added to her work the office of Acting Executive Secretary, and again all that she did was well done. During her first year at Silver Bay, where she—like so many of us—was taught by Dr. Sailer of the Presbyterian Board, her work brought the comment from him, "she is a born teacher," and from the Educational Secretary of the last diocesan branch which she visited only a few weeks before her illness came the statement: "Your work here was very valuable."

Emily Tillotson had much to give as a result of her thinking and studying, but greater than all was what she gave by what she herself was. Those who knew her well know how true the word "courage" is in a description of her, and because in her courage she has given a great gift to those of us who still serve in the Church militant, we want to dwell on that characteristic. In the midst of her suc-

cessful work, she broke down in 1916 with tuberculosis and was forced to go away for a complete rest, but she won health and strength and worked again as hard as ever, taking over in 1923-1924, as I have said, the responsibilities of the Executive Secretary for nearly a year, and urging me to complete the trip around the world, though it meant added work for her. All that that year cost her we could not know, but her unselfishness and courage was revealed when only ten days after my return she broke down and said simply to me, "I prayed that this would not happen till you got back." Some of the symptoms of the illness from which she suffered were great weakness and depression. I am purposely saying this because I want her example to give us all, what she gave those of us closest to her, a new realization of the power of her Lord to conquer fear and weakness. At first there was great discouragement, but she fought her way up through it and managed to go to the last Triennial in New Orleans in 1925. From there she went to the Tuttle School at St. Augustine's, where she counted it a great privilege to help Miss Richards, the dean of the school, in the first year of that school's existence, where her interest and sympathy won her many friends of both races. The following year she was the woman crusader in the dioceses of California and Los Angeles, and then went to Honolulu, again winning many hearts. The picture on the preceding page was taken there. From then on she came back to do full service in spite of not being entirely recovered, but she had entirely recovered her cheerfulness and eagerness to plan and carry out enterprises.

All through the last weeks of illness she fought again for peace and courage, and won again, and passed *unafraid* into the greater service which is now hers. And for us? Such a life and such service can bless us best if they do for us what one of her friends wrote when, after speaking of the "glorious release" it must have meant for the one we love, she added "for me, and I am sure for many people, it is already meaning a new commitment to the things she cared about."

Brief Items of Interest

THERE IS A SOLEMN moment at the beginning of the Triennial sessions of the Woman's Auxiliary when the United Thank Offering is presented upon the altar of the Church. The service of course is Holy Communion. The moment is fraught with vast spiritual significance to those who truly have interpreted thankfulness in terms of this gift for the missionary enterprise of the Church. If the service is to reach its full spiritual significance every disturbing influence must be removed.

Silence is a first imperative. Conversation prior to or during the services within the Church or in its lobbies, restlessness among those who invariably must stand, the dropping of books, the turning of pages, are among many circumstances which destroy something of the reverential atmosphere so essential from the first moment when the congregation begins to gather.

The presentation service at Washington will be greatly enhanced in its spiritual significance to all who participate, if each communicant or worshipper places upon his or her heart the solemn injunction expressed appropriately in many of our church vestibules by the word "*silence*".



ON APRIL 27TH A cable was received at the Church Missions House from St. Luke's Hospital, Tokyo, announcing the death of Deaconess Carlsen from double pneumonia.

Valborg Dorothea Carlsen graduated from St. Faith's Training School, New York, in 1909. She was set apart as a deaconess, offered herself for work in Japan and went out under the United Thank Offering of the Woman's Auxiliary in the same year. Her entire ministry has been spent in kindergarten work, at first in Akita and Maebashi and later as the head of the Training School for Women in Sendai, where much of her work was the training of Japanese girls as Christian kindergartners. Her long experience made her a valuable member of the mission staff and her death is a severe blow,

not only to the district in which she worked, but to the whole Church in Japan.



THE RACINE CONFERENCE for Church Workers will hold its tenth anniversary at Taylor Hall, Racine, from June 25th to July 6th. The Rev. Spence Burton, S. S. J. E., of Boston will be the chaplain, and the names of the leaders are a guarantee of an unusually interesting conference. Dean Chalmers of Dallas will have the course on Religious Education, and the Rev. Edward S. White of St. Louis that on Social Service. The music will be in charge of Dean Peter C. Lutkin of Evanston, Ill. The registration has been very heavy and will probably be completed in advance of the Conference. Communications should be addressed to Mrs. George Biller, Racine College, Racine, Wis.



THE YEAR 1927 MARKED the fortieth anniversary of the organization of the Nippon Sei Ko Kwai, or Holy Catholic Church of Japan. It was the first instance in the history of the Anglican Communion when, in 1887, one of its foreign missions organized itself into an independent self-governing National Church. It was a marvelous venture of faith which has been more than justified in its results. There were no Japanese priests and but three deacons when the Church was organized. The total number of communicants was less than five hundred.

There are at present in the Church in Japan two dioceses and eight missionary districts, with one Japanese, four English, one Canadian and three American Bishops. The fortieth anniversary of the organization of the Church has been commemorated by every parish and mission throughout the Empire. Special services of intercession for the outpouring of the Holy Spirit have been held with the service of Holy Communion, and great public evangelistic meetings have awakened new interest in the people of Japan.

SANCTUARY

Sugestiones del Obispo Creighton para ayuda de los que han sido Confirmados

A MEXICAN Church paper has published some suggestions from Bishop Creighton for those who have been confirmed. It may be that many in the United States and elsewhere will find this translation of them a useful reminder through the long Trinity Season.

NEVER neglect your prayers in the morning and in the evening.

Examine yourself in regard to your thoughts and your conduct, at least once a week.

Read and meditate upon some verses from the Bible, every day, or from some book of devotions. Before you start, pray God to bless you in what you are going to read.

Be present at church every Sunday, and on other days as you have opportunity. Take care not to arrive late. Kneel down when you should. Take part with all your heart in the service; say the responses and the Amen of the prayers, and reverently join in the singing, if you can. Do not talk in the church.

Go frequently to the Holy Communion (always first fervently praying and making a careful examination of your conscience), reminding yourself of our Lord's command, "This do in remembrance of Me." To be careless about the sacraments is disobedience and ingratitude to Him, and peril and injury to your soul.

Let no one persuade you to forsake the services of the Church, or lead you into schism.

Avoid all religious disputes and evil conversations. Try to speak with kindness toward all.

Watch and pray against impurity of thought, word and deed. Keep away from every place and every company that leads you into temptation.

Always be strict, honorable, and true, and wherever you are fulfill your obligation as "a servant of Christ."

Do what you can to help others: by your example; by your influence; by your prayers.

Try to do some special work for God, in the Church.

If you have any difficulty about these suggestions, go promptly to your pastor that he may advise you.

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

Saturday and Sunday, June 2, 3. Diocese of Erie

June 2. Morning. Conference with the clergy at St. Barnabas House near Erie

June 3. Morning. St. Paul's Cathedral, Erie

Afternoon. Services for all the parishes around Erie

Wednesday, June 6. 8 p. m. Commencement Theological Seminary, Alexandria, Va.

Saturday, Sunday, Monday, Tuesday, June 9, 10, 11, 12. Diocese of Pittsburgh

June 9. Morning and afternoon. Address to the Church women of the Diocese. Reception.

Evening. Address to Conference on Evangelism, Pittsburgh

June 10. Morning. Church of the Ascension, Pittsburgh

Afternoon. St. Barnabas Free Home, Gibsonsia, Pa.

Evening. Calvary Church, Pittsburgh

June 11. Celebration of the Holy Communion, 11 o'clock. Luncheon with clericus.

June 12. Evening. Church Club Dinner, Pittsburgh.

Meeting of the National Council

April 25-26, 1928

GRAVE QUESTIONS of policy affecting the Church's Mission, at home and abroad, came before this meeting and made it one of the most important of the year. Twenty out of the twenty-six members were present at sessions which lasted for two days and far into one of the nights in a vain attempt to clear up the agenda. It was found impossible for either the Department of Missions or the National Council to give proper consideration to all the important matters before them in the time at their disposal. A special meeting of the Council was therefore called for May 31st at the Church Missions House. This will be preceded on May 30th by meetings of the Departments of Missions, Religious Education, and Finance. At these meetings the budgets for 1929 will be considered.

THE SITUATION IN CHINA

In the foreign field, China bulked large. The Commission of the Department of

Missions—composed of the Executive Secretary of the Department and Bishop Sanford of San Joaquin—presented a masterly report, which we regret we cannot give in full here. The gist of it is embodied in the article by Dr. Wood on page 361.

The Commission had spent six weeks in China, visiting all our three districts, conferring with our Bishops and their American and Chinese clergy, besides meeting representatives of other Communions. Dr. Wood had presented the report to the Department of Missions on the previous day and now asked the Council for approval of a series of resolutions. The discussion centered chiefly on the question of the conditions under which our schools could be operated in China. In making a decision the Council had the help of two of the leading members of the Hankow Mission, the Rev. Drs. S. Harrington Littell and Arthur S. Sherman. On the invitation of Bishop Murray both of them

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spoke to the resolutions.

The following resolutions were finally adopted:

Whereas, it is not the function of the Church, as it endeavors to make our Lord known in non-Christian lands, to build up a system of purely secular education; and

Whereas, under the regulations of the various governments of China for the registration of schools, the liberty of Christian worship and instruction in schools is seriously curtailed:

Therefore, the National Council informs the Bishops in China that in view of the present unsettled conditions it cannot authorize the registration of our schools, but hopes that at least some of the schools may be carried on without registration; and

Further that, whenever a stable government shall be established and a national system of education be in effective operation, it will consider sympathetically any regulations regarding private schools, supported in whole or in part by this Church, which may be formulated by the Government.

That educational institutions supported in whole or in part by the aid of the Church in the United States shall not register with the Government if the use of the "Sun Yat Sen Ceremony," or the teaching of the *San Min Chu I* is required by the Government.

That until the above conditions can be complied with, no authorization be given to registering any educational institutions, supported in whole or in part by the aid of the Church in the United States.

That the Department of Missions instruct the secretary to confer further with the Bishops in China concerning the possibility of conducting all educational work of college or university grade in one institution and report to the Department of Missions as soon as possible.

Bishop Sanford told the Council of what the trip had meant to him, especially with regard to his presence at the consecration in Shanghai of Bishop Ding as assistant in the English diocese of Fukien. It was the first time that a visiting Bishop from America had taken part in the consecration of a Chinese Bishop. Bishop Sanford also attended the meeting of the House of Bishops of the Chinese Church, which followed the consecration.

Fraternal greetings were sent to the Synod of the Chung Hua Sheng Kung Hui, which was in session during the meeting of the National Council.

A message of sympathy to the Presbyterian Board of Foreign Missions on the death of Dr. Walter P. Seymour, a medical missionary in the Province of Shantung, shot by a Chinese soldier who endeavored to force his way into the girl's dormitory of the hospital, was voted unanimously.

The school for the children of foreign missionaries, located in Shanghai, supported by the various mission boards, needs new buildings. Bishop Graves has on several occasions asked for an appropriation for this purpose but the Council has hitherto felt unable to comply with his request. There is a fund in China known as the Hongkew Lease Rentals, being the income from property purchased many years ago, which is used for extension work in the three dioceses in China. Bishop Graves was authorized to make an appropriation from this fund, which, added to a similar appropriation from undesignated legacies, will enable our Church to do its share in supporting this school.

JAPAN FORGES AHEAD

The Commission to China also visited Japan and as a result recommended that the erection of the new buildings for St. Margaret's School, Tokyo, to replace those destroyed in the earthquake and fire of 1923, should be authorized. Bishop McKim was asked to begin the erection of the academic and science buildings, with equipment, the assembly hall, the music hall, the music and art rooms, with equipment, and to provide water, sewerage, roads, etc., for the entire plant. Part of the money for this purpose is in hand, and the Council approved the plan of the Bishop to proceed at once.

Just before the earthquake the congregation of St. John's, Tokyo, had built a new church, in which undertaking they had been helped by a loan of about \$1,000 from the National Council. Their new church was destroyed and many of the congregation impoverished in the great calamity. Under the leadership of the Rev. P. C. Daito they have recovered wonderfully and the Council felt that it would like to have a share in the rehabili-

THE NATIONAL COUNCIL

tation of St. John's by cancelling the loan.

In the same way the Council recognized the value of other work done in the dioceses of Tokyo and Osaka. No part of the Church in Japan shows such rapid progress as these two Japanese dioceses, and the wisdom of consecrating Bishops of their own race for the people of Japan has been amply justified. When the dioceses were formed a small appropriation was made to each with the understanding that it would be decreased automatically each year until extinguished. In view of the increase in communicants and the extension of the work into hitherto unevangelized districts, the Council unanimously voted that these decreases should be suspended for the next three years.

Dr. Wood, while in the Orient, spent several hours in Tokyo, visiting the various churches and hearing Bishop Motoda's hopes and plans for his diocese. The Bishop's sudden death on April 16 was a severe blow to the Church in Japan. The Council adopted the following Minute by a rising vote:

In the death of Bishop Motoda, Bishop of Tokyo and the first native Bishop of the Nippon Sei Ko Kwai, the Church at large and the Japanese Church particularly has lost a leader of ability, devotion and high endeavor. Educated in our mission schools and in the United States, Bishop Motoda devoted his life with all its powers to the establishing and upbuilding of the Kingdom of God among his people. His works do follow him.

The National Council adopts this Minute expressing the sense of great loss in the death of Bishop Motoda and its sympathy with his family and with the Nippon Sei Ko Kwai.

Bishop McKim has been asked to take charge of the diocese of Tokyo pending the consecration of another bishop.

From the undesignated legacies of 1927, appropriations were made to St. Agnes' School and St. Mary's Church in Kyoto, and to Akita and Morioka in the diocese of Tohoku.

IN THE DOMESTIC FIELD

In accordance with a recommendation of the Evaluation Committee, a meeting of the Bishops of the Continental Missionary Districts with those of the dio-

ceses receiving aid from the General Church was held on April 18th and 19th, at Kansas City, Missouri.

With full recognition of the fact that work in missionary districts and in dioceses presents conditions requiring differing methods of administration, there was equal recognition of the fact of the unity of the Church's mission work everywhere. It was felt that work in dioceses and missionary districts should have no competitive aspects. The Bishops of both groups accordingly heard with pleasure the statements of their brother Bishops with regard to conditions, needs and opportunities in the several dioceses and districts. In some cases cherished plans were set aside in order that more needy or more pressing work might for the present have the right of way in the receipt of such support as the Church was willing to give. The Bishop of Tennessee stated that after hearing of conditions in some other dioceses he was no longer willing Tennessee should receive any aid in its maintenance of work among white people. He therefore surrendered the small appropriation that has been going to Tennessee with the understanding that the diocese would still receive aid for work among Negroes.

In general the Conference concurred in the belief that the Church's missionary funds should be used primarily for the temporary support of work that gave promise of development in full self-support in the not distant future. But the Conference was emphatic in recording its conviction that missionary policy should not be based wholly upon the endeavor to take advantage of glowing opportunities; it should also be based upon considerations of the spiritual need of communities that might not for a long time be able to care for themselves. Numerous facts were cited to show how missionary aid given through long periods to relatively unimportant work had returned large dividends in Christian life and work, nurtured and trained in obscure places but later finding expression in some of the strong dioceses and great city parishes.

The Domestic Missionary Bishops

THE SPIRIT OF MISSIONS

found it possible to reduce their combined budget to a figure about \$4,000 below the appropriation for 1928, in spite of the fact that the Bishop of Oklahoma asked for an increase of \$27,000 in the appropriation to that district, and the Bishop of South Dakota asked for an increase of \$12,000 for work among the Indians, especially in the maintenance of Indian schools. The total asking of the Diocesan Bishops was \$40,000 in excess of the original appropriation for 1928. The combined budget finally agreed upon by the two groups was \$946,347.

The following resolution was adopted:

That a survey of the work in the District of Oklahoma and in the Dioceses of Oregon, Sacramento, Kansas and Springfield be made prior to the granting of the increased appropriations suggested in the Askings of the Bishops.

A letter from the Bishop of Florida expressed gratitude for the presence of Bishop Overs at the meeting of his Executive Council in April, at which a resolution was adopted declaring that the diocese is "open, heart and soul, to any educational drive necessary to acquaint every communicant with plans for advance work in the mission field."

Archdeacon Ashley has just completed fifty-four years of continuous service among the Indian people of South Dakota, a record we believe unsurpassed in present-day missions of our own or any Communion. The affectionate greetings of the Department of Missions and the Council were sent him and the Presiding Bishop was requested to take some appropriate way of expressing the appreciation of the Church.

LATIN-AMERICAN AFFAIRS

Bishop Colmore of Porto Rico presented a plan for the concentration of work in San Juan which has the enthusiastic approval of his people. St. John's Church ministers to the resident Americans. St. Luke's Chapel has two congregations; one of Spanish-speaking Porto Ricans, and the other of English-speaking colored people. The plan proposed is to build one parish church in which all three congregations can worship, and a parish house adjoining in which St. Catherine's

Training School for Porto Rican girls can be housed. A good part of the money needed is already in hand from the sale of the old St. John's Church. The plan was approved by the Department of Missions and the Council, and the Bishop of Porto Rico was authorized to make an appeal for the \$25,000 needed to complete the scheme.

Appropriations were made from the undesignated legacies for a new church at Bontoc in the Mountain Province of the Philippines, and for the enlargement of the work at Camaguey, Cuba.

REPORT OF THE TREASURER

The treasurer made a report for the second year of this triennium. The books of the Domestic and Foreign Missionary Society were closed with a surplus of \$130,926.53. Satisfaction over this result is however tempered by the recollection that this was only achieved by making a reduction of \$254,313 in appropriations at the beginning of the year. When these reductions were made the Council estimated as closely as possible what its expenditures would be during the year. When the accounts were finally closed it was learned that these expenditures had been less than estimated with a consequent enlarged surplus. This reduction in expenses was due chiefly to the closing of much of our missionary work in the three districts in China. Many of our missionaries from Hankow and Anking have returned to this country and a number of them have secured temporary employment, thus relieving the National Council of the payment of their salaries.

Of the 97 dioceses and missionary districts to which budget quotas were assigned, 79 of them remitted to the National Council what they told it to expect at the beginning of the year and the amount thus remitted was nearly 99 per cent of the total to be expected. Only 46 dioceses, however, paid 100 per cent of their budget quotas. This is a reduction of three in number from the previous year. Three of the dioceses included in these totals completed their remittances after the close of the fiscal year.

THE NATIONAL COUNCIL

During the year the Council received a total of \$188,690.75 in legacies which might have been used for current expenses but as these expenses were fully provided out of the regular income of the Council the legacies were appropriated for new buildings and improvements in the mission fields.

WITH THE DEPARTMENTS

The Rev. Chauncey E. Snowden met with the Council for the first time as Executive Secretary of the Field Department, in place of the Rev. R. Bland Mitchell, resigned.

The Rev. C. Leslie Glenn, Secretary for College Work in the Division of Adult Education, made a profound impression by his presentation of the religious situation in our higher institutions of learning. The subject is treated at length on page 357.

The Council learned with sorrow of the continued and serious illness of Miss Emily C. Tillotson, Educational Secretary of the Woman's Auxiliary.

OTHER MATTERS OF INTEREST

A committee of the Council had given much time to considering a request from the Church Missionary Society of the Church of England, concurred in by the authorities of the English Church in India, that the Church in the United States undertake missionary work in that country. The Committee regretfully recommended that the request be declined for the following reasons:

1. The Church in the United States is responsible for missionary fields at home and abroad, in which there are pressing needs and incalculable opportunities and these fields are our first responsibility.

2. By reason of the failure to secure from our people contributions sufficient for present needs, the necessity is laid upon us year by year to reduce appropriations and to forego advance work which is necessary to the success of work already begun.

3. To enter a new field under present conditions would seem to be unwise and to jeopardize further our present undertakings, especially a field such as India for which the Church in the United States is not primarily responsible.

While the report of the committee was

adopted, a resolution was passed authorizing the appointment of a committee to study the whole question and bring the matter to the attention of General Convention.

A resolution of sympathy with the sufferers from the Corinth earthquake was adopted, and the hope expressed that members of the Church might coöperate in the work of relief.

Minutes of sympathy on the deaths of Bishop Beckwith, diocese of Alabama, and Bishop Delaney, suffragan for Negro work in the Carolinas, were adopted.

LOOKING TO GENERAL CONVENTION

The Council is asking that two joint sessions of the two Houses be held at the General Convention in Washington next October, one to consider fiscal matters and the other for the presentation of the departmental reports. It is also asking that the privilege of the floor at these joint sessions be granted to accredited members of the Woman's Auxiliary. This, if the request is granted, will be a new feature in the history of General Convention, but it seems only simple justice that a body of women who have contributed so much to the building up of the Church should have a voice in her councils.

The National Council has prepared a series of study classes to be held at General Convention, and in order that these may be in charge of a responsible head it appointed the Very Rev. Robert S. Chalmers, D. D., a member of the Council, and Dean of the Cathedral in Dallas, Texas, as Dean of the Study Classes.

THE OCTOBER MEETING

The October meeting of the Council will be held in Washington on the Monday and Tuesday preceding the opening of the Convention on Wednesday the 10th. Following the procedure at previous Conventions, the Bishops of the Foreign, Latin-American and Extra-Continental fields will meet with the Department of Missions and the Council on Monday, and those of the Continental Domestic Missionary Districts and of dioceses receiving aid from the Council on Tuesday.

THE SPIRIT OF MISSIONS

Meeting of Department of Missions

AT THE MEETING of this Department on the day preceding the Council meeting much routine business was disposed of.

St. Barnabas' Hospital, Osaka, has been reopened through the efforts of Dr. Teusler. The Department expressed its appreciation of his service.

The report of Mrs. Loaring Clark, secretary for the Committee on Literature for the Blind, showed what an admirable work the Committee is doing.

Bishop Campbell of Liberia brought the greetings of "their oldest child" to the Department and thanked the Church for the help it is giving to Christian education in his field, in an appropriation from the undesignated legacies for the Divinity School at Cuttington.

The following appointments to the distant missions were made:

Alaska: Mr. Michael J. Kippenbrock, Miss Elsie C. Waitz.

Hankow: Mr. Lea S. Luquer.

Kyoto: Miss Helen Boyle, Miss Margaret Hester.

Liberia: Mr. Donald Cation.

Philippines: Miss Caroline T. Duffield, Miss Chevillette Branford.

Porto Rico: Mr. J. C. M. Valentine.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

TOCHIGI, JAPAN, IS ONE of our newest stations in the diocese of North Tokyo. It needs a processional cross and an alms basin. The congregation has used up all its funds and for the time being, apparently, its giving capacity, to erect the building. If any friend would like to give one or both of these as a memorial, it would give me pleasure to supply particulars.



DR. CLAUDE M. LEE reopened part of St. Andrew's Hospital, Wusih, on

April 2nd. Although it was raining hard there were eighty patients waiting to be seen. The next day the number swelled to 102 and so the number has kept up beyond the 100 mark, although one of the days marked the opening of the cocoon season. Wusih is a great silk growing and manufacturing center and hundreds of people felt they had to make the pilgrimage to the top of the mountain to insure a good season this year.



ONE OF MY CHINA friends, writing of a visit to his station, which has been occupied for months by soldiers, says:

"You cannot conceive the condition of the place. There is no part of it that is not filthy beyond description. All the servants' houses have been unfloored and turned into latrines. This, without daily attention holds a threat of pestilence. I am piling on lime everywhere, but some of the places can be redeemed to sanitation only by tearing down and turning the sunshine in. For the present, I propose nothing but a superficial cleaning up and weather-proofing such buildings as are fit to keep. Further steps will be guided by circumstances. We are expecting a demand from some waiting officers for the further use of the buildings, but hope to stave them off."



A CLERGYMAN in CALIFORNIA, with a salary of \$2,000, gave up \$200 of his salary in 1927 to enable his congregation to pay the full quota for the year.

Arrivals and Sailings of Missionaries

ALASKA

Mrs. L. F. Kent, returning to the United States, left Cordova in March.

CHINA—ANKING

Mr. P. C. Gilmore, returning home on furlough, sailed for England from Shanghai, via Suez, March 6.

HAITI

Mrs. W. R. Royce sailed from Port-au-Prince May 2 and arrived in New York May 7.

THE NATIONAL COUNCIL

JAPAN—TOKYO

Miss H. M. Pond, coming home on furlough, sailed from Yokohama April 27.

PHILIPPINE ISLANDS

The Rev. and Mrs. H. E. Studley, coming home on furlough, sailed from Manila April 14, due in San Francisco about May 17.

Miss E. A. Whitcombe, returning home on furlough, sailed from Manila for England, via Suez, April 4.

The Sisters Mary Michael and Brigit of the Convent of St. Mary, Sagada, sailed from Seattle April 21.

PORTO RICO

Bishop Colmore sailed from New York May 3, with Mr. J. C. M. Valentine and family, new appointees.

Mrs. F. A. Saylor and Miss F. B. McNulty, sailed from San Juan April 26 and arrived in New York April 30.

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

TO THE FRIENDS OF the Field Department, Greetings:

In assuming the responsibility of the office of Executive Secretary of the Department I also assume the inheritance of the fellowship and coöperation of its many friends; and it is in the cordiality of that friendship that I find no little encouragement and assistance in bearing the responsibility of the office.

In sending you hearty greeting I am confident that the one common attraction is Christ and His Church. The fellowship which we enjoy in Him is the basis upon which we unite to do our several parts in the great plan of work which Christ committed to the Church. There are four elements upon which men are bound together for great action. They are, a common task, a common hope, a deliverance from a common peril and an attraction to a common friend. These are the bases of all unified effort. The Field Department is charged with the responsibility of presenting the Church's Divine

Commission to all her members that they might band themselves together, being constrained by the love of Christ, to effectively accomplish the Mission for which the Church exists.

Let us, then, as friends and co-workers together with Christ, pray and work together with a common hope, attracted to our common Friend, that the common task might be done and therein shall we find deliverance from a common peril.

Trusting that you will remember the staff and the work in your prayers, and praying God's blessing upon all, I am

Sincerely yours,

C. E. SNOWDEN.

Speakers' Bureau

REQUESTS FOR THE services of speakers, except Department Secretaries, should be addressed to The Speakers' Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 424.

Use the telephone only in clear emergency. And don't hold back your request until it gets into the emergency class. A letter, giving full information, eliminates the chance of misunderstanding and prevents delays incident to inadequate knowledge of your needs.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker.

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering traveling expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers

THE SPIRIT OF MISSIONS

for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided wherever this can be done.

J. M. MILLER,
Secretary.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

IN CONNECTION WITH THE regular meeting of the Department the first of a series of study conferences on the publicity needs of the Church brought together for the first time representatives of all of the organized agencies within the Church which deal with evangelism. In addition to officers and members of the Department the following were present: from the National Commission on Evangelism, the Right Rev. Thomas C. Darst, D. D., chairman, the Rev. William H. Milton, D. D., assistant to the chairman, the Very Rev. George R. E. MacDonald, Larkin W. Glazebrook, M. D., and Mr. Willard Warner; Mr. Leon Palmer, general secretary, Brotherhood of St. Andrew; Capt. B. Frank Mountford, the Church Army in the U. S. A.; Mrs. A. A. Birney, president, the Daughters of the King; Mrs. Kingman N. Robins of the Woman's Auxiliary and the Commission on Evangelism.

It was agreed that all of these agencies coöperate for purposes of general publicity with the national Commission on Evangelism, and that under the editorial direction of this agency of the National Council of the Church a department devoted to news of this movement be established in THE SPIRIT OF MISSIONS. This conference reported its findings to the regular meeting of the Department, many of the group attending the latter session on April 24th.

The Executive Secretary reported a new high peak in the circulation both of THE SPIRIT OF MISSIONS and *The Church at Work*.

Department of Finance

LEWIS B. FRANKLIN,
Executive Secretary

Are Quotas a Mystery?

IT HAS BEEN STATED more than once that the quotas allotted by General Convention for the General Church Budget were determined by a method impossible of comprehension by the average person. This method is one recommended by the Board of Missions and the National Council and adopted by three successive General Conventions. In order that the leaders of the Church might know all of the details of the method, a statement was sent early this year to each Bishop and to other diocesan officials showing exactly how the quota for the General Church Budget is figured for that diocese. Copies of this statement can be had upon request to the National Council.

The quota system now in use is as follows:

From each diocese is secured an official statement of the total "Current Expenses" of its parishes and missions for the three preceding years. "Current Expenses" are defined in the "Parochial Report" adopted by General Convention. The yearly average of total "Current Expenses" in each diocese is then divided by the number of parishes and missions in that diocese thus giving the average "Current Expenses" of the parishes. This figure is then divided into classes of \$1,000 each, all over \$4,000 being put into the fifth class. In some few dioceses the average is under \$1,000 and that diocese is therefore in the first class only, others reach the first and second only, etc.

The figures for each class thus obtained are multiplied by the number of parishes and missions in the diocese and multiplied again by the determined percentage for that class. The quota is the sum of the results in the several classes. The percentages for the various classes are the same for all dioceses and are established by action of National Council and General Convention. Any other scale of percentages could be adopted.

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

ON MONDAY EVENING, April 23, between thirty and forty men and women gathered together at dinner in honor of Miss Frances Higbee Withers, who is just completing eleven years of service at the National Headquarters of the Episcopal Church. Appropriate addresses were made by Miss Lucy C. Sturgis representing the Woman's Auxiliary, the Rev. Lester Bradner representing the General Board of Religious Education (as the present Department used to be called), and Miss Mabel Lee Cooper representing the Department as it exists today. The Executive Secretary of the Department read extracts from letters written by admirers of Miss Withers in many widely-separated dioceses. Miss Withers was presented with a silver travelling-clock, the gift of friends at "281", and the Presiding Bishop brought the evening to a close with an appreciative and moving address on the spiritual values of Miss Withers's work.

The historical sketch which follows was read two days later to the members of the National Council, who thereupon unanimously passed the following resolution:

The National Council expresses to Miss Frances H. Withers its gratitude for her eleven years of fruitful work for the National Church, its appreciation of her notable contribution to the cause both of Missions and of Religious Education, and its earnest hope that God will abundantly bless her in whatever pursuits she may now follow, confident that her path in the future, as in the past, will be one of joyful service for Him who is the Way, the Truth, and the Life.

In 1912 Miss Frances Withers wrote a three-year course for the Primary School called *Church Pathways*. At this time she was superintendent of St. Paul's Church School in Yonkers, N. Y., where her success as an administrator and her system of student-government had given her prominence as an original and enterprising leader in what was then beginning

to be called Religious Education. From 1913 to 1917 Miss Withers did volunteer work for the General Board of Religious Education, preparing a correspondence course on *The Home*, and serving on the Primary Commission. In 1915 she gave to the Board, for the Christian Nurture Series, a course for the second grade entitled *Obedience to God*, and one for the third grade, *God With Man*.

During this time Miss Grace Lindley, besides assisting Miss Emery, had special charge of the Junior Department of the Woman's Auxiliary, and to her the leaders of the Junior Auxiliary throughout the country looked for guidance. In 1916 Miss Emery resigned, and Bishop Lloyd appointed Miss Lindley her successor. This change left the national secretaryship for the Junior Department vacant. "I naturally considered carefully," writes Miss Lindley, "all Junior Auxiliary leaders, and decided that no one was doing more original and progressive work than Miss Frances Withers. We therefore asked for her appointment, and from November, 1917, until the end of 1919 she served the Woman's Auxiliary as Secretary of the Junior Department. During these years she not only visited diocesan and parish branches but thought out further developments for them, and as a result she presented the plan (adopted in 1919) which developed the Junior Department into the Church School Service League. Approving this plan and endorsing her leadership, the Woman's Auxiliary at its Triennial in 1919 voted:

That the very grateful thanks of the women of the Auxiliary be given to Miss Frances H. Withers for the thorough and comprehensive plan she has developed and inaugurated for the Juniors of the Church in all fields of Christian education and service.

"I believe," Miss Lindley continues, "that her greatest qualifications for the work were her ability to look ahead in planning, and her gift of helping other leaders carry out the plans."

Meanwhile, in the summer of 1919, Miss Withers had written a book, *In the Service of the King*, outlining in detail a program of service for all the Junior or-

ganizations of a parish. In the same year the Birthday Thank Offering was inaugurated; and the Junior Auxiliary, as well as its successor, the Church School Service League, were placed by the then-so-called Presiding Bishop and Council under the National Department of Religious Education, Miss Withers thus becoming an officer of that Department.

In 1923 the Lenten Offering of the children of the Church was made a responsibility of the Department of Religious Education and thus came into the able and energetic hands of Miss Withers. That year the amount given by the children was \$401,700, as compared with \$290,000 the year before, although the \$290,000 was the largest recorded up to that time. Since 1923 the offering has increased every year: 1924, \$401,700; 1925, \$452,118; 1926, \$491,696; 1927, \$558,133.

The history of Miss Withers's work since it became part of the program of the Department of Religious Education is written lastingly in the lives of thousands of Church boys and girls who have engaged in activities of Christian service under the guidance of parish leaders who in turn were directed or inspired by the generalship of Miss Withers. The development of her work from stage to stage is traceable also in a series of publications which set forth plans governing and unifying the service-life of Church Schools. Reading these documents in sequence, one catches a glimpse of an interesting phase of religious educational history. Two evolutions unfold side by side: one in the field of organization, the other in the realm of educational theory. The former encountered difficult problems as to relationships: for example, the relation between the new Church School Service League and the old Junior Auxiliary; between the League and such organizations as the Brotherhood of St. Andrew, the Girls' Friendly Society, the Boy Scouts, and the Order of Sir Galahad; between the League and the Church School—if indeed these last named could be differentiated. The second development, that of educational theory, affords an illustration of harmony and sympathy, for contem-

porary educators were saying that the planned activities of pupils, whereby they chose and participated in service-experiences typical of the Christian life, should constitute an essential part of the curriculum of every Sunday School. For such work the Church School Service League furnished impetus and guidance, as well as a schedule indicating what types of service children of different ages might most usefully perform, and where, when, how, and for whom. Among the lasting contributions made by this movement was the visualization of the Five Fields (Parish, Community, Diocese, Nation, World) and the consequent new mental habit of thinking of one's full Christian responsibility as a whole in terms of an earthwide brotherhood in Christ.

Through all these developments, amid the many problems which they involved, personal, organizational, theoretical, and financial, Miss Withers stood unflinchingly and worked victoriously for the only thing that really mattered or ever will greatly matter: the helping of people by people in the Name of Christ—work done in a spirit of love—the Father's business. She has given devotion, hard labor, zeal, and a sustaining courage that have made her name loved and her leadership followed in dioceses and parishes throughout the land. In all her plans for others, as in her own work, the religious note has been dominant: service has never degenerated into mere activity for the sake of motion, but has been accompanied by prayer and has represented the gift of self.

The motto of one of our Church boarding schools might well be the watchword of any society founded by Miss Withers, or the key to her own contribution to the Church's Program: "*Cui servire est regnare*: To be His servant is to be a King."

THE ACID TEST of all teaching depends upon two questions. Are my pupils *thinking* for themselves? What are they *doing* about it? (*From an announcement of Grace Church Teachers Association, Grand Rapids, Michigan.*)

Adult Division

THE REV. T. R. LUDLOW, D. D., *Secretary*

Read a Book

**China, a Nation in Evolution.* By Paul Monroe. (New York; Macmillan, 1927). \$3.50.

**Japan in the World of Today.* By Arthur J. Brown. (New York, Revell, 1928). \$3.50.

**Thinking With Africa.* By various outstanding African leaders. (New York, M. E. M. 1927). Paper, 75c; boards, \$1.25.

*Obtainable from the Lending Library, Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

Books may usually be secured either from your local book store or from the publisher but The Book Store, 281 Fourth Avenue, New York, N. Y., will be glad to secure copies at the prices noted. The Book Store, however, cannot undertake to send books on approval. Remittance should accompany all orders.

Books That Travel

By Margaret Magee

BOOKS FROM THE Church Missions House Library are loaned to borrowers in all parts of this country; from Maine to California, from the Canadian border to the southernmost tips of Texas and Florida. These loan requests come from city parish and country parish, from study groups and individuals, from Church members and from those who do not belong to any Church. To all we try to give the best service possible.

Many subjects concerning Church work and interests are included in these loans. The demand for books on the Church's Mission is perhaps the largest. Many volumes are loaned on Church History; the growth of the Church from earliest times; the meaning of its services and symbols. The period of the English Reformation has been of particular interest. Books on rural work, the country parish with its different and possibly more difficult problem than that of the city parish;

books on stewardship, the Christian's relationship to God, to his Church and to his fellows; volumes on prayer and how to pray; others dealing with personal religion; all have made their trips here and there in response to requests.

Biography has proved very popular and is surely one of the most fascinating ways of learning the history of our many mission fields. In this way one gets romance and adventure as well as the problems and hardships that the workers in these fields have to overcome. Then too there is the more or less general biography which gives us a glance into other kinds of religious work. Books on Bible study; psychology from the Christian viewpoint; plays for religious use; books on the administration of Church Schools, methods of teaching and curriculum; all have had their place in these loans.

Frequent requests are made for a list of all the books in the library. This we cannot furnish but we are always glad to list what we have on any particular subject that may be of interest to a borrower.

The petitions that come to the library desk are varied and may not always have to do with the library but we try to answer them, for often they give an unusual twist to the routine of the day. But the majority of things do, of course, concern our proper work. From the Middle West came a request for material about Ellis Island. From the "edge of the prairie" we were asked for literature on both sides of the Anglo-Catholic and Evangelical discussion. A borrower from "down south" wanted all the material we could muster about the Prayer Book, Holy Communion and the General Convention which meets in October. Again we were able to supply a number of books to a man writing a thesis on religious education for his B. D. Leaders of Woman's Auxiliary groups have been furnished material to aid them in making up study programs on missions and Church history.

This describes to some extent the service we are ready and willing to give to those who come to us with problems of this nature. When we cannot supply the actual material we try to suggest

other sources from which the borrower may obtain the information needed. We are here to serve in every way possible in connection with books and we want everyone to feel free to ask our aid in matters of this kind.

The library until within the past year has been almost entirely on missionary subjects, but it is now being expanded in other directions of religious interest. This means, however, that at the present time the number of volumes on some subjects is very limited and we have to ask the patience of Church people until we have developed the resources of the library more fully. This we are doing as quickly as a very small book-buying fund will permit.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

NOTES OF THE EIGHTH National Conference of Social Service of the Episcopal Church will be found in an article in the body of this magazine, but it is worthwhile pointing out here that while our enrollment was somewhat less than last year at Des Moines, quite as many dioceses were represented, and the attendance from the National Conference of Social Work was very much larger than it has been at any previous conference. The general feeling seems to be that this small conference of ours is assuming a larger and more important place year by year in the minds of the social workers of the country. We have a very important contribution to make in social work and through this conference we are able to bring it to the attention of the social workers throughout the country.

In the days following the close of the conference, we were asked to address sections on the institutional care of delinquent girls on the topic, *Religion as a Part of the Training Program for Life*. The men's club of Calvary Church and the young people's group at Grace Church also listened to a speech on *The Church and Social Work*. The churches of Mem-

phis coöperated most helpfully, contributing in no small degree to the comfort of the delegates and to the success of the conference.

In this connection we would ask that any diocese which has not yet sent in the analysis of aims, achievements and obstacles, requested in our questionnaire, will please do so now, so that we may prepare the report for our printed proceedings.



AN INTERESTING BOOK published in 1927 called *Social Problems of the Family* by Ernest R. Groves, can be widely used in young people's meetings. It is written as a textbook on marriage relations and treats such subjects as companionate marriage, divorce, causes of incompatibility, relation of husband and wife, and parent and child in an extremely sensible and useful way. As a book to give to a prospective bride and groom, we can imagine nothing more useful than starting them out on their new life with right attitudes and right expectancies for the future. The book has been added to the lending library and may be borrowed for two weeks at a time by paying postage both ways.

Dr. Watson's *Psychological Care of the Infant and Child* has also been put in to the library. If anyone is curious to know the method of behavioristic research which has been developed by Dr. Watson and some of his conclusions, this book will give all the material that is available. It will also show how slight the work that has been done to date is, and how unsubstantial are some of the philosophisings of the mechanistic behaviorists.



POSTERS ON A SOCIAL service interpretation of the Lord's Prayer have been mailed to each rector. Two copies have gone to each parish, in the hope that one will be posted in the vestibule of the church itself, and the other in the Sunday School room or parish house. If anyone has failed to receive the poster or would like a copy to give away, the Department will be very glad to forward it.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Meeting of the Executive Board

By **Laura F. Boyer**

Assistant Educational Secretary

THE APRIL MEETING OF the Executive Board of the Woman's Auxiliary was held in New York, April 20th to 23rd inclusive, at the residence of the Rev. and Mrs. C. H. Boynton, on the grounds of The General Theological Seminary.

Every member of the Board was present: Miss Lucy C. Sturgis, chairman; Mrs. J. C. Tolman, vice president; Miss Bussey, secretary. Mrs. E. A. Fisher, Mrs. C. H. Boynton, Miss Davis, Miss Weed, Mrs. W. S. Leete, Miss Magill, Mrs. Robert Burkhams, Mrs. Wilson Johnston, Mrs. Allan McGregor, Mrs. Kingman Robins, Mrs. E. J. Randall, Mrs. Herbert Payson, Mrs. Samuel Thorne and Miss Brent, representing The Girls' Friendly Society. Miss Lindley, Executive Secretary, and the following secretaries: Miss Flanders, Mrs. Wade and Miss Boyer, as well as two of the Field Secretaries, Mrs. D. D. Taber and Miss Beardsley.

After the organization meeting on Friday, the rest of that day was spent in committee meetings.

On Saturday, the first order of business was the report of the secretaries.

Miss Lindley told the Board with sorrow of Miss Tillotson's critical illness and paid a high tribute to the character of her work and to the strength of the Christian character which enabled her to face with courage the ill-health with which she has been struggling for the past few years.

Miss Lindley then reported that the strongest note in the reports of the Diocesan Presidents of the Woman's Auxiliary for 1927 is that of success. To explain the year's success, the following facts were given by the Diocesan Presidents: Growth in the spiritual life, due in some cases to the Bishops' Crusade, or

the Message, more Corporate Communion, more prayer groups, more interest in the Day of Prayer, more educational work, and as a result, more money given, increase in the United Thank Offering and the Corporate Gift. More visits by diocesan officers, more requests for help, more answers to letters, better attended meetings, more interest in rural work, new branches organized and more guilds interested in the whole work of the Church and organizations of branches of young women.

Miss Boyer reported that her field work since the last meeting of the Board had been in and near New York, with one training class in Baltimore on *A Church Awake*, and addresses and classes on the Bible in the diocese of New York during the Spring. She has been leading two classes at St. Faith's Training School for Deaconesses in New York; one for the junior class on *Modern Missions*, and one for the senior class on *The Discussion Method*. She spoke particularly of the fine attitude of the girls at St. Faith's toward their work. The most outstanding result of the study of *A Church Awake* has been the interest in Bible study, which has been awakened and is showing itself in the formation of Bible Classes and in the use of the Bible in homes. Miss Boyer then spoke of the plans for study for next year. In closing her report, she paid a tribute to Miss Tillotson's educational work in the field where she had laid such firm foundations and built such a strong edifice.

Mrs. Wade reported that since the last Executive Board Meeting in February, she had spent six weeks in the Eighth Province. She visited fifteen different cities giving talks on the work of the

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Supply Department. She also met a number of missionaries who received boxes of clothing and had helpful talks with them.

Mrs. Taber gave a most interesting account of her work during the past triennium in Indianapolis, Western North Carolina, North Texas, West Missouri, Arizona and the Province of Sewanee. She reported this work under three heads:

1. The effort to reach the women of the Church within the diocese with the Program of the Church, especially that part of it which the Woman's Auxiliary has pledged itself to undertake.

2. Work with the young people and Church Schools and making addresses at services. Under this head, Mrs. Taber reported on the Survey of Colleges and Universities and Church Boarding Schools which she has just completed in the Fourth Province.

3. Conference Work—In connection with this heading, Mrs. Taber reported both on work she is doing at Summer Conferences and the benefit she derives from attendance at Conferences, particularly those of the Field Department.

Miss Beardsley reported on her work in Northern Indiana and West Missouri, giving details of her work in these dioceses in developing leadership and working out definite plans for the work in Woman's Auxiliaries and other organizations and Church Schools. She then told of the Conference for Rural Workers to be held in Madison, Wisconsin, June 26th to July 5th, and asked that diocesan leaders be sent there.

The principal business to come before

the meeting was the Program for the Triennial Meeting in Washington in October. This will be published in a later issue of *THE SPIRIT OF MISSIONS*. The Committee on The Message was authorized to print a calendar leaflet for use during the Triennial, containing the theme of the services and meetings and suggestions for prayer and thought, with some such title as *Day by Day with the Woman's Auxiliary Delegates*. Other matters of business came before the meeting. The Committee on Church Unity urged greater interest in the subject and asked that members of the Woman's Auxiliary lay the matter more seriously to heart, (1) by reading the reports now in print, (2) by using the leaflet already issued and trying out its suggestions, (3) by trying to interest others, (4) by prayer for the cause and for those who are leaders in the work.

Mrs. Burkham reported total collections for the Corporate Gift to March 16, 1928, \$92,981.14.

The Board was addressed by Dr. John Wood, Executive Secretary of The Department of Missions, on the subject of China.

Noon-day meditations were conducted each day by Miss Brent. A Preparatory Hour for the Holy Communion was conducted on Saturday morning by The Rev. Frederic C. Lauderburn, Rector of St. Peter's Church, where special services were held for the Board on Sunday.

The week-day celebrations of the Holy Communion were held at the Chapel of the General Theological Seminary through the courtesy of Dean Fosbroke.

Leaflets on the United Thank Offering

Inspirational:

W. A. 100 United Thank Offering Prayer Card, 1c per copy—100 60c.

W. A. 111 "As if we didn't know," 2c per copy—100 \$1.50.

W. A. 121 Prayer for the United Thank Offering and Woman's Auxiliary, 1c per copy—100 60c.

W. A. 123 The Gift of God, 2c per copy—100 \$1.50.

Informational:

W. A. 45 A Manual, 25c per copy.

W. A. 100 Resolution on the United Thank Offering, 1c per copy—100 60c.

W. A. 106 A Record and a Hope, 3c per copy—100 \$2.00.

W. A. 108 United Thank Offering Boxes, Free.

W. A. 112 That All May Give Thanks, 2c per copy—100 \$1.50.

W. A. 117 United Thank Offering Catechism, 2c per copy—100 \$1.50.

Address THE BOOK STORE, 281 Fourth Avenue, New York.

American Church Institute for Negroes

THE REV. ROBERT W. PATTON, D. D., *Director*

THE AMERICAN CHURCH INSTITUTE FOR NEGROES is writing, in the name of the Church, a page in the history of the development of the Negro race which will inevitably find its place in the annals of our country's progress. The results of the ten Institute Schools in the South, including St. Augustine's College, vindicate the vision and justify the sacrifice of their founders and are the guarantee of still greater achievements.

Growth demands expansion

Opportunity is a challenge

Responsibility must be expressed in service.

The evangelistic spirit and the missionary zeal of the Church will not be satisfied with less than our best effort to continue to foster, direct and conserve the growing racial consciousness of a humble but teachable people, a race capable of useful and, individually, distinguished citizenship.

The program of extension and equipment authorized by General Convention has met with approval throughout the country. Contributions are being received daily in sums ranging from a few pennies to thousands of dollars. Literally thousands of people, white and colored, in the North and in the South, have invested in this great Church enterprise.

Notable in this support of the Institute Schools are the residents of those communities in the South in which these Schools are located.

The most recent manifestation of this interest and pride of the South in the Institute Schools is the action of Churchmen in the diocese of North Carolina. The Right Rev. Joseph Blount Cheshire, D. D., Bishop of North Carolina, notable throughout the Church for his ripe scholarship and in the South for his interest in education, has for over forty years been a friend of St. Augustine's College at Raleigh, N. C. A group of his loyal and enthusiastic Churchmen have voluntarily agreed to endeavor to raise \$45,000 for the erection of a Dining Hall—with

full kitchen and pantry equipment—for St. Augustine's College, to be known as "The Bishop Cheshire Memorial Building". One Churchman has definitely pledged \$5,000 of this amount on condition that the balance is raised. While a number of Southern dioceses within which Institute Schools are located, have made generous contributions to these respective schools, this action in North Carolina represents the largest single objective or memorial heretofore undertaken in the South.

It is hoped, even confidently expected, that the Trustees of the Institute will be able to report to General Convention that the full sum of \$655,000 for the Advance Work Program of the Institute has been secured. Approximately \$560,000 of this amount is now assured in cash and dependable pledges.

The development and expansion of The American Church Institute for Negroes will take its place with the Nation-Wide Campaign (Program of the Church) as one of the greatest achievements of the Church in this generation. Both of these center about the personality and sacrificial efforts of one man, The Rev. Robert W. Patton, D. D., originator of the Nation-Wide Campaign in the Church and Director of the American Church Institute for Negroes. To his vision of the "Church at work"; to his statesmanship in constructive leadership; to his unconquerable optimism is due the response of the Church. The event leading up to the Nation-Wide Campaign consolidated the best thought of the Church and eventuated in a reorganization of the Church's policy and the creation of the National Council. The Nation-Wide Campaign changed the attitude of the Church on finance—clarified and spiritualized it. The American Church Institute for Negroes has changed the outlook of a race; ennobled and dignified it. Such singleness of purpose, such sacrificial service, are most honored by a similar consecration of the Church to these common tasks.

Cooperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
15 E. 40th Street, New York, N. Y.

CHRISTMAS CARDS, BOTH religious and secular, will be carried by the Girls' Friendly Society again this year. The foreign cards are now being selected by Miss McGuire, as she travels about Europe.

The Executive Committee of the G. F. S. A. has appointed Miss Florence Lukens Newbold as Executive Secretary of the Girls' Friendly Society. Because of her intimate contact with the work of the Society in all sections of the country, Miss Newbold is particularly well-fitted for this position.

The G. F. S. A. is to be represented at twenty-one, or more, of the Church Summer Schools and Conferences to be held this year in various parts of the country from the Atlantic to the Pacific Coast. It is interesting to note the kind of work which the conference authorities are asking the Girls' Friendly Society to undertake. It includes teaching courses on *The Leadership of Youth*; *G. F. S. Methods*; *Program Planning for Young People*. It also includes leading discussion courses for young women and girls on *Everyday Problems of Life*, directing the recreational activities, acting as dean of girls, or refereeing a "tree-group" discussion on problems relating to G. F. S. work. These various responsibilities are being carried by the national field staff of the Girls' Friendly Society and by volunteers who, through experience, have proved their ability to undertake this important work in the Summer Conferences.

This next autumn will find branches of the Girls' Friendly Society all over the country building their programs, if they

so choose, around one or all three of these lines of interest:

1. Africa
2. The Girl and Her Immediate Community
3. Personal Problems, Questions of Standards, etc., for the girl of today.

Such is the plan of the Department of Activities, G. F. S. A., whose chairman is Dr. Adelaide T. Case. At a recent meeting in Washington, this group suggested that through all the work of the G. F. S., the educational ideal of democratic participation, "every girl an active participant in the program", be stressed, and that in all the program work, the proper balance between girl initiative and wise adult guidance be kept in mind. Each of the sub-committees: Recreation, Worship, Social Service, Classes, Missions and Service to the Church, which function both in the branch and national organizations, will contribute to the three projects named above.

Resource material and several definite and concrete program outlines are being prepared for use this autumn in the branches. The program adviser, Miss Butler, may be reached at the National Office, G. F. S. A.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.

NOW THAT SUMMER is approaching our thoughts turn to the places in Alaska that have little or no mail service in winter. We learn with regret that the present winter service to Fort Yukon has been much curtailed and that there is no certainty of reading matter getting through except magazines from the publishers and possibly single forwarded copies. Bundles of magazines, books, etc., are held up until spring. The safe

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season for sending material in bulk is from the first of May to the middle of August.

Under present postal rates the cost of sending is excessive, at best, and it is important to apply our money to what is really wanted. There is no call at Fort Yukon for Church papers. The men do not object to an *Outlook* or *Literary Digest* months old and they welcome motion picture magazines. Let us not forget that the members of the staff will enjoy some of the fiction and general books that we have been reading during the winter.

At Stephen's Village, Deaconess Bedell receives nothing in the winter. Now is the time to supply her with magazines, picture books for the children and some worth while biography and travel books of the current year. These are for her own reading and for the few white men, some of them highly educated, with whom she comes in contact.

It is probably well to send more freely in the summer to almost any point in Alaska, but the special restrictions mentioned above do not apply to places that can be reached all through the year by boat and train.

While we are considering postal matters, it may be well to remind our readers that at present there is no parcel post arrangement between Cuba and the United States. Until a new agreement is made no books, pictures, cards, etc. should be sent.

The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

THERE ARE CONSTANTLY coming to my desk letters asking for information relative to the work of the Seamen's Church Institute of America and also concerning our needs. I am sure some enumeration of our immediate needs would be of interest to our many friends.

There is always the necessity of providing funds for the replacement of mattresses, sheets, pillow slips, towels, and blankets. New equipment and expansion

in all departments of Institute activities cause a constant demand for financial assistance. In Tampa, New Orleans and Houston, funds are at this time especially needed for new buildings. In Tacoma a most pressing need presents itself for contributions to a fund to be used for paying our rent. This emergency, which will extend over a period of many years or until we are able to purchase a building of our own, is created by the building of a new municipal dock. In the past the city of Tacoma has given to the Seamen's Church Institute sufficient space on the upper floor of the Municipal Dock for carrying on our work. This space will not be available on the new pier.

We are frequently called upon to care for shipwrecked and destitute seamen, to minister to thousands of sick sailors in hospitals and to supply to temporal and spiritual needs of some 250 tubercular seamen in the hospital at Fort Stanton, New Mexico.

At Fort Stanton we require for weekly distribution among these sick men such articles as ten pads of writing paper together with envelopes and stamps, three combs, three tooth brushes, ten packages of safety razor blades, ten tubes of shaving cream and twenty tubes of tooth paste.

In addition to our financial needs we solicit contributions of knitted articles, such as sweaters, scarfs, socks, comfort or ditty bags for men going to sea; thousands of books for our library and magazines for distribution among sailors on shipboard. Our need this year is for some 200,000 books and 250,000 magazines. Histories, books on scientific subjects, travel and adventure, good novels, and fearless statements of religious truths are most desired.

Several Institutes need and could use pianos, phonographs, radios and records. A cross to mark a cemetery lot at Newport is very much desired.

We are gratified that the Woman's Auxiliary, the Church Periodical Club and other Church organizations have been and are helping in this great work for the relief of human need and suffering, but

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we are only beginning to scratch the surface. Needs are innumerable and appalling, and our responsibilities and obligations are evident.



The Bishop of Olympia made a brief call at the Institute in Tacoma on a recent evening, bringing over from Seattle a number of comfort bags for our sailors made by Church women. This is the second time the Bishop has personally delivered these gifts for seamen at the Institute during the past few months and they are greatly appreciated. What a beautiful example of Christian service is here set forth by the Bishop of Olympia and what an example he has here set for others to do likewise.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
Room 301, 1133 Broadway, New York, N. Y.

DURING THE FIVE YEARS in which the CMH. has operated in the diocese of Chicago, the most successful was 1927, according to the annual report of Miss Elise K. Walther, executive secretary. It shows an interesting work carried on in an effective and expert fashion during the year. Relief was given girls and young women in 112 cases; clothing was given 126; employment secured, 35; shelter provided, 55; hospitalization, 9; medical attention, 78; mental examinations, 31; convalescent care provided, 16; prenatal care, 12; efforts to strengthen family relationships, 78; church relationship strengthened, 121; recreation provided, 150; vocational guidance given, 70; information and advice, 99; friendly visiting, follow-up and investigation, 499.

Ten babies were baptized, communions have been made fairly regularly by our girls and those not belonging to our Church were definitely persuaded to return to their communions.

"Although we are a part of the Christian social service of our diocese, we are standing for and aiming to follow standard case work methods," continues the report, speaking of the five years' work in Chicago. "We are making an effort to follow the highest trend of social service,

asking advice and following the lead of the foremost social workers and continually striving to learn to use the methods followed by authorities. Our greatest difficulty is still the providing of homes, not only for the unmarried mothers and their children, but for the young girls who need more supervision than even girls' boarding clubs and homes give. We also need temporary free homes, but not adopted homes, for the children while the mother is being re-established or goes in training to school, or to work.

Our clergy have been very helpful whenever called upon. They have been most ready to welcome any girl into their parishes. The parish representative and volunteers have been a source of securing funds, homes, clothes and establishing community contacts. We need more assistance from them in establishing parish life for our girls."

Of the 74 cases with which the organization closed the year, 26 were preventive problems; 7 delinquent; 25 unmarried mothers; 16 seeking information and advice. Forty-three of the total were Church girls; 28 Protestant; 1 Roman Catholic; 2 Greek Catholic and 1 Armenian Catholic.



ON MARCH 24TH, CMH. held retreats in nearly every diocese where the society is organized. Connecticut held two, one in the Hartford Cathedral and one in St. Savior's Chapel, Bridgeport, and reports that over 150 were present. The Long Island society held its retreat at Holy Trinity, Brooklyn, and reports 70 present. The dioceses of Newark and New Jersey combined at St. Peter's, Morristown, and report 75 present. New York, Western New York, Albany and Maryland also report very good attendance.

Among those conducting were the Rev. Harold B. Liebler, Riverside, Conn.; Dean Colladay, Hartford; the Rev. J. Howard Melish, Brooklyn; the Rev. J. Wilson Sutton, New York; the Rev. Thomas A. Conover, Bernardsville, N. J.; the Rev. John Oliver, Baltimore, and the Rev. John A. Howell, Ballston Spa., N. Y.

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Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 So. 19th Street, Philadelphia, Pa.

WITHIN THE PAST FEW weeks the Brotherhood of St. Andrew has issued an extensive series of booklets and leaflets upon various phases of Church work and Christian living. The demand for these, even outside of the Brotherhood, has been so great that this opportunity is taken to give a partial list of the series for the convenience of readers of THE SPIRIT OF MISSIONS and their friends. The price of these pamphlets ranges from three cents to fifteen cents per copy, but sample copies of any or all may be obtained for five cents each, post-paid, by addressing the Brotherhood of St. Andrew, 202 South 19th Street, Philadelphia, and referring to THE SPIRIT OF MISSIONS.

LIST OF PAMPHLETS

35. Promoting Church Attendance
37. Baptismal and Confirmation Campaigns
40. Reading Courses for Churchmen
41. The Place of Prayer in the Christian Life
42. Family Prayer—Why and How
44. The Religious Training of Children in the Home
46. The Family Altar (Scripture reading and prayers for each day of the week)
47. Holy Communion, Its Meaning and Significance
49. The Men's Communion (Plans and Methods)
55. Personal Evangelism—What, Why and How
71. Worship in the Church School
77. The Teacher Come from God—A Study of the Methods of the Master Teacher
80. Bible Classes, What, Why and How
84. Outline of the Life of Christ for Bible Classes
85. Bible Study in Christian Living
86. The Bible as Literature
101. Church Work with Boys
111. The Challenge of Youth
151. The Junior Boys' Handbook

202. A Parish Program of Evangelism
233. The Parochial Mission, Its Preparation and Follow-up (For rectors and Chapter Directors)
250. Visitation Evangelism.

Daughters of the King

MISS JULIA N. MCLEAN, *Publicity Chairman*
Portland, Connecticut

THE DAUGHTERS OF THE KING have decided to hold their Triennial Convention at Washington concurrently with that of the Brotherhood of St. Andrew, before the opening of General Convention.

This will give them an opportunity to coöperate in many ways with the Brotherhood and will also leave their members free to attend the other services and meetings in which they are vitally interested. The exact dates will be announced later.



THE QUESTION OF RURAL WORK held a very large place in the discussions of the April Council Meeting. Archdeacon Foreman was present at one session and presented an outline of work for the Daughters of the King in this particular line of endeavor. This program was most warmly approved by the Council although they fully realized that much time and thought and many prayers would be needed to adequately follow out the suggested program, which included great possibilities for service in our Bishop's Chapters.



THE FOLLOWING BRIEF REPORT of work, covering a period of six months, was handed in by a young colored girl, a faithful member of a Bishop's Chapter: "Hospital calls 44, sick calls 107, parish calls 255, total 306; substituted in Church School four times; adjusted two serious misunderstandings among members of the parish."



THE DAUGHTERS OF THE KING in Los Angeles arranged to have Deaconess Reardon conduct a Bible Study Class for all the members in that diocese during Lent. They invited any one else who might wish to attend. The result was a very large and inspiring attendance.

The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
1006 Temple Building, Rochester, N. Y.

The Young People and the Department of Religious Education

By the Rev. John W. Suter, Jr.

WHAT IS THE RELATIONSHIP between the Young People's Movement and the Department of Religious Education?

(I) There are those who desire a nation-wide club or society of young people with a local chapter in each parish or mission, a diocesan headquarters in each diocese or missionary district, possibly a provincial unit also, and finally a full-fledged national office with a national president at a desk at the headquarters of the Church, 281 Fourth Avenue. An organization of that kind, including many thousands of members, with a constitution, rules and regulations, charters, elections, dues, printed matter, and probably pins and other insignia, would in many ways be similar to the Girls' Friendly Society or the Brotherhood of St. Andrew, except of course that it would include in its membership both boys and girls, and both young men and young women.

(II) There are those on the other hand who feel that it would be wiser and more in keeping with the nature of the Episcopal Church in the United States to let the organizational units continue to be more local, less uniform, less closely related to each other, and more self-governing. According to this plan the groups in one part of the country might call themselves by one name and in another part by another. Each province or diocese would be free to adopt whatever mode of procedure, and to promote whatever type of work, it preferred. In the meantime the leaders of all types of young people's societies would have the opportunity to meet each other face to face under national auspices, and

to voice any sentiments which they might care to broadcast, once every three years in such a conference as will be held this summer at Sewanee. In other words, the second plan provides for a minimum (instead of the maximum) of national influence.

The contrast between plan I and II is very much the age-long contrast between a centralized government and states' rights.

Ultimately the young people themselves must decide between the two plans. It goes without saying that they can adopt whichever scheme they prefer. If they prefer Plan II, things will go on as they are now, modified of course from year to year by whatever improvements in detail the young people and their leaders decide to adopt by way of experimentation. On the other hand if a sufficient number of young people and their leaders from all over the country decide to create a nation-wide uniform society, with all that that involves in the way of organization and administration (Plan I), certain definite changes will necessarily follow in consequence. Perhaps the most outstanding change will be in the relation between the Young People's Movement and the National Department of Religious Education.

The National Council maintains a definite attitude toward clubs, societies, and all such national organizations. It calls them "Coöperating Agencies". At present the Coöperating Agencies recognized by the National Council are as follows: Guild of St. Barnabas for Nurses, Church

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Mission of Help, The Girls' Friendly Society, Daughters of the King, Church Periodical Club, Brotherhood of St. Andrew, Seamen's Church Institute. Some of these organizations receive from the National Council a small annual subsidy in recognition of their good work. Financially speaking such a subsidy is only a "drop in the bucket" and is in the nature of a friendly gesture. The National Council is not responsible for their management, does not elect their officers, provides no oversight, pays no salaries, does not formulate policies, and provides at 281 Fourth Avenue no rooms or desks for headquarters administration. In other words, each of the national societies runs itself by its own efforts, raising its own money, electing and paying its own officers, and looking to the National Council only for friendly interest and in some cases just a little financial help. Plan I would place the Young People's National Organization in this category, divorcing it automatically from the National Department.

Perhaps one other point should be added. The two plans cannot be merged. That is to say, the National Department of Religious Education will not regard the Young People's Movement as a branch of its work and at the same time change the status of the Young People from a loosely federated collection of local societies (Plan II) to a national club with a president or secretary at 281 Fourth Avenue (Plan I). The reason is that the Department of Religious Education follows a certain consistent policy in all its work—a policy which bears upon its relation to all groups within the Church. In the light of this policy the Young People's Movement is only one of many cases. Throughout the entire membership of the Church there are many special groups any one of which could be served either just *as people* (Plan II), or as a club with headquarters at 281 (Plan I). Take for example college students. One way would be to set up a nation-wide club with an elected president whose office would be at 281. The other way is to work with students in college *as such*, entirely regardless of membership in any society. An-

other example is found in the adult members of parishes. The Department might create an organization of grown-up students called The Laymen's Study League, with branches in all the parishes, dioceses, and provinces, and a paid national leader at 281. Another example is found in Sunday School pupils, who might be organized into a National League for Missionary Service, a National Fellowship for Prayer, or a National Guild of Bible Students. Again, take the children of pre-school age, from birth to about five years. The Department could either try to serve all these children *as such*, or else try to organize them into a society such as the Little Helpers. Through the whole Church, from the oldest to the youngest, including men, women, youths, children, and babies, there is always the choice which the National Department must make between *serving the entire personnel*, and *getting up a club*. In this matter the Department has already made its choice. It has chosen to work impartially and indiscriminately for all the people. Its procedure is non-organizational. It has chosen not to create organizations with presidents or secretaries at 281. It *recognizes* any worthy national societies that exist, coöperates with them gladly, gives them whatever help it can, and gratefully receives from them the assistance which they generously give. It gets along with them happily and well, and would not for a moment suggest that any of them should disband. But it does not for its own part *create* societies, run them, or support them. This policy which the National Department of Religious Education follows cuts deeply through all its work and characterizes all its efforts. That is the kind of department our Department is.

This rather lengthy description of the working-plan of the Department has been incorporated into this article in order to emphasize the fact that the Department's attitude toward the Young People's Movement is not dictated by any special feeling toward that particular movement but is simply a logical part of a much larger policy embracing all groups within the Church.

The National Organization of the Church

The General Convention

THE REV. CARROLL M. DAVIS, LL.D., *Sec'y House of Deputies* THE REV. CHARLES L. PARDEE, D.D., *Sec'y House of Bishops*

The Presiding Bishop

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland

The National Council

Conducts the national work between Sessions of the General Convention and is Board of Directors of
The Domestic and Foreign Missionary Society

THE RIGHT REV. JOHN GARDNER MURRAY, D.D. . . . *President*
*THE REV. FRANKLIN J. CLARK *Secretary*

LEWIS B. FRANKLIN, D.C.L. *Vice-President and Treasurer*
MR. CHARLES A. TOMPKINS *Assistant Treasurer*

Elected by General Convention for Three Years

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THE REV. W. H. MILTON, D.D.
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MR. SAMUEL MATHER
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HON. RICHARD I. MANNING

Elected by General Convention for Six Years

THE RIGHT REV. WM. T. MANNING, D.D.
THE RIGHT REV. HUGH L. BURLESON, D.D.
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THE VERY REV. R. S. CHALMERS

MR. HARPER SIBLEY
MR. SAMUEL F. HOUSTON
MR. WM. G. PETERKIN
MR. Z. C. PATTEN, JR.

Elected by the Provinces for Three Years

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II MR. WM. J. TULLY
III THE RIGHT REV. THOMAS J. GARLAND, D.D.
IV THE RIGHT REV. F. F. REESE, D.D.

V THE RIGHT REV. J. M. FRANCIS, D.D.
VI THE REV. A. E. KNICKERBOCKER
VII THE REV. W. P. WITSELL, D.D.
VIII THE RIGHT REV. L. C. SANFORD, D.D.

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THE REV. CARROLL M. DAVIS, LL.D. *Domestic Secretary*
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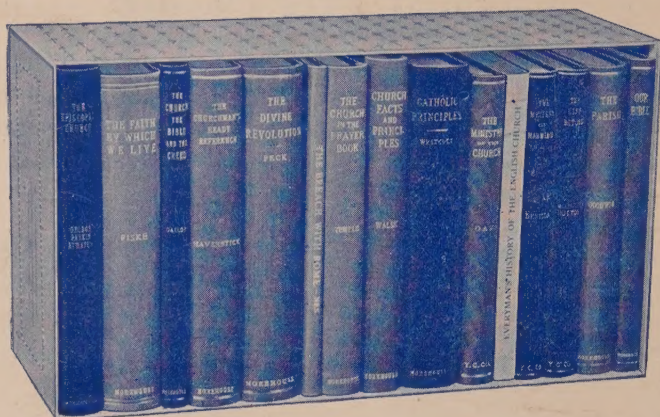
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